FAITH FORMATION: A 21ST CENTURY CHRISTIAN EDUCATION LEADERSHIP MODEL TO EQUIP LAY SERVANTS FOR MINISTRY AND SERVICE

Marguerite L. Phillips

BA, California State University, Fresno, 1960
MDiv, Claremont School of Theology, 2010

Mentors

Keith Donaldson D. Lawrence, DMin
Kenneth E. Marcus, DMin

A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
May, 2016

Copyright © 2016 by Marguerite L. Phillips
All rights reserved

CONTENTS

ABSTRACT.....iv

ACKNOWLEDGMENTS.....v

DEDICATION.....vii

INTRODUCTION.....1

CHAPTER

1. MINISTRY FOCUS.....4

2. BIBLICAL FOUNDATIONS.....17

Old Testament

New Testament

3. HISTORICAL FOUNDATIONS.....40

4. THEOLOGICAL FOUNDATIONS.....52

5. THEORETICAL FOUNDATIONS.....61

6. PROJECT ANALYSIS.....77

Introduction

Methodology

Implementation

Summary of Learning

Conclusions

BIBLIOGRAPHY.....107

ABSTRACT

FAITH FORMATION: A 21ST CENTURY CHRISTIAN EDUCATION
LEADERSHIP MODEL TO EQUIP LAY SERVANTS
FOR MINISTRY AND SERVICE

by
Marguerite L. Phillips
United Theological Seminary, 2016

Mentors

Keith Donaldson D. Lawrence, DMin
Kenneth E. Marcus, DMin

The context for this project is the Holman United Methodist Church (UMC), Los Angeles, California. The problem in the context was a lack of lay participation in the ministry of the church and service to the community. The hypothesis is: If principles of faith formation through Christian education are embraced by lay members of the church, greater levels of participation in church ministry and community service will be realized. The methodology used to implement, test, and evaluate this project was a mixed-method approach utilizing Bible teaching, workshops and a ministry education. The overall goals of this ministry project were accomplished.

ACKNOWLEDGEMENTS

It is my honor to acknowledge the unwavering support provided to me by my mentors who were quintessential, spirit-led faculty with academic prowess, Christ-centered, and gifted teachers. I have received unique and special counsel and guidance from each of them. The following spirit-led faculty and mentors who guided and supported me throughout this life giving and life affirming academic and spiritual growth process are: Dr. Keith Donaldson D. Lawrence, Dr. Kenneth E. Marcus, Dr. Felicia LaBoy, Dr. Donnell Moore, and Dr. Angela Washington.

Dr. Lawrence you have been my constant spiritual advisor all the way through this process. Dr. Marcus has been available especially in the earliest days to reinforce and echo the guidance given by Dr. Lawrence. Dr. LaBoy has been a wonderful advisor around some key literature as I struggled for clarification about my project that ultimately emerged for me. Dr. Moore and Dr. Washington you have been beacons of light helping me express my interest in life-long faith formation growth.

I am grateful for the loving and compassionate friendship of my peer group. Special appreciation goes to my peer Reverend Glen B. Dames, Jr. and my context associate, Dr. Alnita R. Dunn for her support during my final exam.

All along my journey since 1972 Holman United Methodist Church has consistently, prayerfully and lovingly supported my faith journey and call to formal church ministry. My love and gratitude extends to my entire Holman family and shepherd

Reverend Kelvin Sauls, senior pastor. Thank you Holman United Methodist Church; The Church of the Bells.

DEDICATION

To God Be The Glory for a life of unfolding and maturing call to ministry in my first vocation of social work and continued in my second vocation of full time formal ministry in the church. I am grateful to God for ordaining the fabric of my life as I continue my journey of personally growing closer to God. Each step has led me to a deeper and closer relationship with God through his son Jesus Christ and the Holy Spirit. Only God knew that reaching this point in my life and journey would occur. God's grace has unfolded for me in a magnificent manner as only God can direct.

Growing up on a small farm in rural Fresno County set the stage for this miracle in my life. My parents and I would never have imagined this outcome of completing a doctoral program. However, upon reflection of years past, we might have expected a curious, growing, talented, inquiring follower of Christ and compassionate adult. I am grateful for my parents, family, extended family (grandparents, aunts, uncles, cousins), our church, and our community. We were a family who valued church and family. My church experiences had a major impact on my overall faith formation nurtured also at home in our family. I am indebted to my earliest church school, Catholic pre-school, and all of the church school teachers and faith leaders in my life. Further, my life and faith has been deeply enriched by my relationship with my siblings, marriage, and my two children (daughter and son). My parents insisted on kindness, nurturing, and caring for each other as children and I am grateful for this.

My siblings have been a source of love and pleasure all my life, especially as adults. My children are a great blessing to me; I feel so fortunate to be a parent. We enjoy each other and experience a strong, loving relationship. One of my siblings recently died. She was so happy about my serving as a pastor and thrilled about my doctoral study. My children have always rejoiced in my call to ministry along with me, especially since I was an older and atypical seminary student.

I have been nurtured, supported, and loved by parents, children, and extended family, teachers, pastors, mentors and friends. Most deeply meaningful to me has been my daughter Kamilah, and son Aaron both overcoming life threatening health challenges. My siblings have always been held dear. As I conclude this dedication, I include with those most meaningful, my parents, grandparents, Aunt D., and Uncle W., my siblings, and my children. Of these, three have suffered uncommon health challenges and all our family, friends, and church family have seen their courage. To all of those above and especially to my dear daughter Kamilah Phillips, son Aaron J. Phillips, and my younger sister Armelia O. Green, I dedicate this project. Armelia's life was claimed by cancer on January 25, 2016.

My daughter Kamilah was my consistent technology consultant and enthusiastic supporter, and sometimes typist as I pursued this degree. My son Aaron was also an avid supporter and both our consultant from a distance in another state. My dear sister Armelia was my inspiration as she sought to live faithfully and fully even in the face of cancer. For all of the above, I give thanks and praise for God's amazing grace. Amen.

INTRODUCTION

Holman United Methodist Church is a church with a rich history of congregational growth, financial stability, and effective pastoral leadership. By most congregational development expert diagnosis, Holman would be considered a vital and sustainable congregation that meets the needs of its congregants and the community around it. However, Holman finds itself as many congregations lacking in lay leader effectiveness and limited numbers of people willing to serve in ministry. As a result of the limited numbers of lay people serving in ministry, Holman finds itself serving beneath its capacity, resulting in missed opportunities to serve the community based on its reservoir of resources contained in the congregation. This project seeks to motivate lay members of the congregation to answer the call of the Great Commission and engage in individual and congregational ministry.

In order for lay members to apply the Great Commission successfully in their lives, they must become convicted to serve by using spiritual disciplines and faith formation. In a single statement, we could say faith formation is the process of equipping people to live as disciples of Jesus Christ. In his latest book, *Generations Together*, John Roberto reaffirms a traditional, but very rich notion that faith formation informs, forms, and transforms the person—whether child, youth, or adult—into a robust, vital, and life-giving Christian faith that is holistic: a way of the head, the heart, and the hands.[1]

[1] John Roberto, *Generations Together*, accessed January 9, 2015, http://vibrantfaith.org/ 2014 /09/ just-what-is-faith-formation/.

Faith formation does the same for the Christian community as it immerses people into the particular practices and particular way of life that identifies them as followers of Jesus. Roberto goes on to say, "While expressed in many different ways, faith formation seeks to help people:

- Grow in their relationship with God for the whole of life
- Live as disciples of Jesus at home, at work, in the community, and in the world
- Develop an understanding of the Bible and their faith tradition
- Deepen their spiritual life and practices
- Engage in service and mission to the world
- Participate in the life and ministries of their faith community[2]

Chapter one, Ministry Focus, discusses my spiritual journey, and ministry development. Additionally, this chapter describes in detail the context for this project, Holman United Methodist church, in Los Angeles, California. This chapter addresses the connection between my spiritual formations, the context for this project and my passion for wanting to research the topic of faith formation leading to increase lay participation in ministry.

Chapter two, Biblical Foundations, discusses biblical models of engaging the people of God in servant leadership. For the purposes of this document, the Old Testament books of Nehemiah 4 and 6 and Ephesians 4 will be used to demonstrate God's desire for God's people. When the people of God align themselves to the purpose

---

[2] Roberto, *Generations Together.*

of doing what is pleasing in God's sight, bountiful blessing and a greater quality of life are the results.

Chapter three, Historical Foundations, discuss the history of faith formation and Christian education. It further explores the history of the Black church and the importance of lay leadership.

Chapter four, Theological Foundations, discusses how theology plays an important part in understanding the ramification and importance of faith formation and Christian education in being able to live out the Great Commission in the 21st century.

Chapter five, Theoretical Foundations, discusses others who have researched and studied new member assimilation and the ways in which they have addressed the problem. Additionally, this chapter looks at various faith formation models and discusses various techniques and methods of addressing the problem of members not being properly assimilated into the life and ministries of the church.

Finally, chapter six, Project Analysis, discusses the fieldwork and implementation of the project. Included is the detailed review of the steps taken to gather and analyze data. The chapter further discusses survey results and participant responses and comments to interview questions. Included are the timeline and outcomes of the research model, and step-by-step details of the implementation of the model. Additionally, a critical reflection of the complete journey is shared and summary and conclusions are discussed.

CHAPTER ONE

MINISTRY FOCUS

Upon reflection, I was steered towards a business vocation for administrative support staff. I knew I wanted to be a leader; however, I was not sure or even helped to learn how I might achieve such a goal. I wanted to attend college; however, my parents and I did not know how I could afford it. My parents were not able to offer financial help. Through our prayers (from my mother, grandmother, and me) we believed God would help me find a way; God did with a scholarship available through a local chapter of Omega Psi Phi Fraternity. What has stood out in my mind over the years is my having applied and then being awarded an amount that provided for my initial tuition for my first semester. This was a major milestone. I continued earning income by various part time jobs of live-in child care, week-end various and sundry farm labor from picking grapes, to preparing fruit to dry at local fruit wholesale outlets, picking cotton on the weekends in the early through late fall, and taking in the older Black Seventh Day Adventist couple's laundry enabled me to begin saving money. This couple and I had a very nurturing yet no nonsense relationship.

During the early Black migration from the South, they came to the Fresno County area and purchased large amounts of land not far from the city refuse site and also nearby was the Hormel meat packing plant. The fresh country-like air on the edge of the city was not always the most attractive for country living. The land was cheap. They in turn

subdivided some parcels and farmed the rest. My father sometimes worked for Mr. G. The laundry transaction was with Mrs. G. Social and cultural mores would dictate such, yet I did know Mr. G. as he and his wife was also our landlord. Their daily attire was plain, simple and bore many patches attractively done and quite consistent with rural life, even at the edge of the city limits. They had a son that was not very productive, industrious, or achieving. They respected my parents and they had a neighborly regard for my siblings and me. They kindly, but sparingly gave us words of encouragement as we interacted with them. They were quite well off due to this couple's very frugal and very disciplined religious practices including dietary considerations. They loved their church and they first encouraged me to participate in their youth organization of their denomination, The Pathfinders.

This youth experience, my Vacation Bible school teaching experience with their church, and my job as laundress provided invaluable life learning for me. So many issues of religion, race, class, gender roles, culture and social position intersected in ways I later came to appreciate in my life in general and in my social work studies in college, my practice since and even now. During the summer of my freshman and sophomore year, I worked for the housekeeping service of an old Pasadena YMCA residential site for men. Most of these men were middle age white men with limited income. My cousin and her friend worked there and I was hired on their recommendation. The next two summers I was fortunate enough to secure a job working for the Campfire Girls. This was a great opportunity to be exposed to people of means and families from higher incomes viewed some of wealth as the Campfire Girls. This was also fun and enjoyable working with ten year olds and we enjoyed our time together. This was for some of the girls their first

experience working with a young Black college student who was as articulate and knowledgeable as those they knew. The earnings from this Campfire Girls Counselor position along with gifts of money from my Aunt D., my cousin J. helped me meet some of my college expenses.

For students with very limited resources and who wanted a four-year college experience, the California State College system was a great resource towards freedom from poverty and empowerment towards a better life and future opportunities. I majored in social work and took a minor in psychology. I was clear about my choice of vocation to assist others in finding their life interests and potential while also helping others to do the same. I was not aware of other church ministry vocations other than pulpit preaching and there was no encouragement to me as a young single woman in my denomination that I knew about through the local Black male clergy I knew. In those years I did not know any Black female clergy. As it turns out, I knew Mrs. Ella P. Mitchell at the time, but she was not serving as a clergy person. In later years, she completed her doctorate, became a professor and advocate for women preachers. In the meantime in the late fifties and throughout the sixties, churches in many denominations eliminated some of the barriers to sexism.

My growing understanding of religious faith and practice found a role in my social work vocation. I felt my call to servanthood was satisfied through my professional practice and my many volunteer church activities largely in the areas of Christian education and overall church administration in small churches. In my adult life, my call to the ministries of the church continued in these areas. Social work was an excellent fit for me. I did very well with this major and excellent in the clinical field experiences such

that upon graduation, I was assured employment at a step above the entry level. As I reflect back upon my college years, I remember the hard work necessary to overcome some academic limitations. I did not have college preparatory courses in science and math in high school. I experienced a crushing blow of not being able to pass my physical science course due to my lack of understanding of basic chemistry and physics.

My second two years of undergraduate work was blessed with my achieving the Dean's List. By this time I had also secured a better part-time job in the campus library. It was the best employment I had up to that point in my life and especially for a minority student in that community in the sixties where racism in Fresno was clearly evident. During these years, I developed leadership skills through active engagement with my church, the college chapter of the NAACP as the Vice President, and lead student in helping to charter a chapter of Alpha Kappa Alpha in Fresno. Once chartered, I was elected President of the Alpha Nu Chapter, which in later years was accepted as an on campus Greek organization. We were the first Black female Greek organization on the campus and we were the first to initiate women of another race and ethnicity as long as they understood the priority of personal character, non-racist, social justice, and liberation from oppression as goals of our organization.

I was active in a women's service organization, the College Y and the International Student Organization. I was still living at home with my family and was even able to give my mother some money each month from my earnings. My family was proud and supportive of me as the first member of our family to attend college. After I began to achieve good grades and leadership abilities attending college, my younger siblings began to do the same. This new idea of educational effort beyond high school

extended to nieces, nephews, young friends, and acquaintances at church. Wherever I went telling my story of how God had blessed me to be a blessing to others by getting further education encouraged some Black youth as well as my generational peers as they began to see new possibilities. My graduation almost did not happen. I was facing my last semester when I ran out of funds, as the last semester tuition was due. I was facing dire circumstances when I was made aware of possible financial assistance through the university. I had never considered this before. Upon reflection, I later realized God was in control of my future, when I learned the university had funds for interest free loans for students in my predicament. I never knew before this point that such a resource was available. I was able to qualify for the loan, had a very successful final semester, and graduated on time in June 1960 with my BA degree in Social work.

My undergraduate education opened up worlds of information to me, understanding, and concern for so many people on the margins with some just barely able to subsist and some giving up hope. I became very active in volunteering for a variety of community and civic programs and projects. For all of these, the uplift of the life of my community, my neighbors, my family, and friends was my focus. I was well prepared for my first employment upon graduation at an advanced level in the area of foster care and protective services. I became very active in volunteering in a number of areas such as board member of our only community center with a focus on serving a growing youth population in the minority communities. Other areas of volunteer work included local civil rights campaigns with local leaders, continued being active in my church ministries, mental health suicide prevention hotline, stay in school campaigns, early childhood education advocacy and continued as a mentor for an after school tutoring program at the

Second Baptist Church. This is where I came to know and grow in my appreciation of Henry and Ella Mitchell. I first met them when I was transitioning from high school into college and active in the college chapter of the NAACP. Reverend Mitchell was continuing as pastor at Second Baptist Church. I loved this more "high church" worship; however, never considered leaving my little down home Pearly Grove Missionary Baptist Church.

Almost every family had deep roots from the rural south. I maintained my relationship with Reverend and Mrs. Mitchell. They knew when I graduated. As I became acclimated to my new role as a professional social worker, it necessitated preparation of court reports of clinical evaluations. I kept in contact with my undergraduate mentors who encouraged me to apply for graduate school and also for a grant to finance further education. After some self-doubt, prayer, and subsequent encouragement from my former professors, I applied for and received a two-year study grant, which covered all expenses. I was accepted into several graduate schools.

I entered the Master of Social Welfare Program at UCLA in September 1961. This was a tough academic program with in-depth clinical content, especially Freudian psychoanalytic theory and social policy theories. Although I felt more interested in Jungian theory, in later years of practice, I became more intrigued with all three areas. Seeking help from my faculty advisors was the best decision I made and it helped me through, along with prayer and a little talk with Jesus. This little talk with Jesus was more like singing this old hymn and others almost automatically when I felt tension. My prayers, talks, and singing represented my best wisdom and kept me close to God and my

church. Every letter from my mother and grandmother ended with "Don't forget to pray." I successfully completed the Master of Social Welfare degree in 1963.

I returned to my previous agency, The Fresno County Department Public Welfare where after a brief assignment to a new service for battered and abused children and evaluation of county preschool programs, I was appointed as the first Black Director of Adoption Services. As a county employee, I served as a social work consultant to the medical residency program at the local County Hospital. In 1965, I was invited to join the faculty of the New Graduate School of Social Work at California State University, Fresno as an Assistant Professor. This was a dream come true. My collaboration with Reverend Mitchell subsequently yielded me a referral to provide consultation to the CSUF School of Education regarding understanding poor Black children.

As a result of his recommendations, I was hired to be a major consultant to this education program and also to the local Federal Poverty Program Administration to conduct an assessment of a local controversial housing program; I was thrilled and anxious at the same time. I felt the hand of God and my joy of God's blessings. I was married two years later and invited to join the University of Southern California Graduate School of Social Work at the rank of Clinical Associate Professor. Over the years I have learned so much from my successes and also from those areas where I did not succeed. I am facing some challenges now of managing my wonderful church responsibilities such that I need to set aside adequate time to complete my work for this DMin Program. This is an opportunity of my life to have the chance to become greater equipped to serve the kingdom of God by following Jesus in being the church and drawing people into discipleship.

Life Relationships

I was happy to be able to marry my high school sweetheart. We had some wonderful years together. We did not see some of the deep ruts and fissures in the road early enough to repair our differences so for the greater good we ended our marriage. We have two beautiful children we dearly love and fortunately for us they dearly love us and I am deeply thankful to God. I have life long friends where we are mutually supportive in prayer and in sharing life's up's and down's. It is a special blessing to be serving at my home church as one of the pastors providing care and support through prayer and companionship in our congregation. Deepening and strengthening my relationship with the Almighty Father, God is the most important relationship to me. Clearly acknowledging and following Jesus Christ as my Lord and Savior has been my life long effort. I have grown into practicing this goal. I believe it is my relationship with God that will sustain me in all my work and relationships for the kinship among all that God has created for a peace filled kingdom. I surrender my life to the Almighty God.

Professional Development

Successfully completing the Masters of Divinity has been deeply satisfying. I feel wonderful that I am facing new achievements and new challenges as I look forward to completing this doctoral program as I serve in my church. I ask God to help me see his vision for me and help me maintain good health in order to achieve these outcomes. I have encountered a time management obstacle I did not expect. Some is a consequence of my needing to develop stronger technology skills. I need to redevelop new and different

time management strategies that support timely submission of assignments. I also need to pay more attention to proofreading more carefully my written work for submission. I need to act on the recommendation to have someone capable proofread before I submit papers for classes or public printing. I pray for God's help in guiding me through. In spite of these challenges, I am intrigued and feel honored to be a student in the program.

As much as I enjoy congregational care, I still miss the opportunity to sharpen my Christian education interest in faith formation. I am not sure where or how I might be able to include this content area. I would love to do so. Perhaps this is an area for discussion with my mentor for I would be interested if this can be compatible with my focus area. I hope to sharpen my ability to see the connections of possibilities in our church context with the visions and mission of our church. I hope that members will be encouraged to want to prepare for servant leadership in a ministry where they give of themselves to Christ Jesus and his church. I pray that I can inspire others to serve in an area of congregational care and faith formation. My current employment does not provide adequate time for sermon preparation. I do miss the opportunity yet I know I need time for preparation and current responsibilities does not provide for adequate time. For now, God has called me to serve in the ministry of congregational care by encouraging, recruiting, and preparing others to serve with knowledge, heart, compassion, soul, and energy. I am often called to pray with and for others and I find this most humbling. I facilitate, expedite, and support the development of a range of small groups for members across the church to meet their needs for mutual supportive aid to one another. At this time we are considering the notion of "caring circles of support." I pray God will direct the use of all my abilities and understanding towards assisting others in lending

encouragement to keep being hopeful through prayer as we engage with life, with God his Son Jesus and the Holy Spirit. Amen.

Context

As Holman United Methodist Church celebrates its seventieth anniversary, we are once again reminded of our founders whose vision, dedication to Christian service, and hard work, laid the foundation for our beloved church. This year's theme is "Honoring Our Legacy, Resetting Our Future." In 1945, a group of lay people who had been traveling to the eastside of Los Angeles for worship discussed the idea of organizing a new Methodist church, which would service the rapidly growing African-American population on the Westside of the city.

The early pioneers included Ulysses S. Griggs, Sr., J. W. Bryant, J. B. Jones, William Page, Ethel Page, Mrs. Charlie Jackson, Nina Lott, Mary Harris, and Chaplain James. L. Jones. Early accounts of those first meetings indicate that the people always prayed together for guidance and depended on the presence of the Holy Spirit as they sought to create a new opportunity for the people of God. On February 11, 1945, this vision became a reality and the first service was held in a Seventh Day Adventist Church on West Thirty-Sixth Place. Reverend James L. Jones, a former Army chaplain, was appointed as the first interim minister and the church was named Morgan Chapel.

During the first two years, services were held in various locations including a dance hall at the corner of Jefferson Boulevard and Normandie Avenue. Glen Smiley, Henry Cook, and Ted Evans were among those who served as interim pastors. In April 1945, the church school opened and the Women's Society of Christian Service began its

mission work. God blessed and guided this fledgling group of committed individuals and the congregation grew in numbers and Christian service. At that time, Dr. Calvin Holman, Superintendent of the Los Angeles District of the Methodist Church, was instrumental in officially organizing the church and Morgan Chapel was later re-named Holman. Still growing and pressing on, the congregation purchased its first permanent building in 1947—a former Jewish Synagogue on the corner of Cimarron Street and Jefferson Boulevard.

Reverend Lanneau L. White was appointed the first permanent pastor of Holman. He and his wife Bernice, and their three sons arrived from the Washington Conference on July 14, 1947. Under the leadership of Reverend White, the church continued to grow and in 1951 purchased the Pepperdine Estate at 3320 West Adams Boulevard. The membership had grown from the original seven to nine hundred thirty-eight. The congregation supported a successful building fund drive and in 1958 the award winning sanctuary, designed by architect Kenneth Lind, was completed. In 1965, the Edgar Love Education Building was constructed with Clyde Grimes as the architect.

Associate Pastor Edward S. Williams served Holman from 1959 to 1974 focusing on congregational care. A dynamic tradition of excellence in music, programs for youth, community outreach (including the Storehouse), and evangelism flourished. Reverend White remained at Holman for twenty-seven years. In 1974, Reverend James M. Lawson, Jr. answered the call to assume the leadership role at Holman. The Lawson family, including wife Dorothy and their three sons, arrived in Los Angeles from Tennessee and the faith led journey continued. Pastor Lawson, a close associate of Dr. Martin Luther King, Jr., a leader in the civil rights movement, and an advocate of nonviolence,

emphasized ministries of peace and social justice which became cornerstones of Holman's outreach programs. A major construction undertaking, the Multipurpose Building (later named the James M. Lawson, Jr. Multipurpose Building), and multi-level parking structure were completed in 1992. The Sanctuary was later retrofitted to meet earthquake standards.

The full service campus provided a safe and welcoming place for worship, Christian education, and a variety of outreach programs. After the retirement of Pastor Lawson in 1999, Reverend Paul A. Hill, the Associate Pastor served as Interim Pastor until 2001. Reverend Dr. Henry L. Masters, Sr. served as senior pastor from 2001 to 2012. A former District Superintendent, Seminary Adjunct Professor and Consultant to the Upper Room, he and his wife, Reverend S. Dianna Masters, brought energy and enthusiasm to the work of the church. Dr. Masters is a recognized leader in church growth and innovation. Alternative worship services, Disciple Bible study classes, Jobs for Kids, liturgical dance, H.O.P.E. (HIV/AIDS) Ministry, are programs which enabled the members of Holman to help meet the needs of the diverse Los Angeles population.

The Permanent Endowment Fund, which receives gifts and estate property, helps perpetuate the life and legacy of Holman's history and its members. On July 1, 2012, Holman welcomed Reverend Kelvin Sauls and his wife, Reverend Judi Wortham-Sauls, as our new Senior Pastor and First Lady. Born and raised in Johannesburg, South Africa, Reverend Sauls, brings to Holman United Methodist Church years of experience in, and passion for congregational vitalization for community transformation. A bridge-builder for cross-cultural and multi-ethnic congregational development in racially diverse communities, Reverend Sauls continues to be excited about God's plans and promises

that come with his appointment to Holman, and fueled by his passion and compassion, hope and commitment to his call as a servant of God. Also serving with Reverend Sauls are Minister Victor Cyrus-Franklin as Associate Pastor and Minister Marguerite Phillips as Minister of Congregational Care and Support Ministries.

Holman UMC, the Church of the Bells, continues to be a beacon of light, God's light, in the Los Angeles community and beyond. God is still moving in the life of this congregation as we celebrate seventy years of service. Like our founders, we engage in prayer, study the Word, and invite the guiding presence of the Holy Spirit into our lives as we continue to "honor our legacy, reset the future" to reach others and fulfill the great commission to make disciples for the transformation of the world.

CHAPTER TWO

BIBLICAL FOUNDATION

Introduction

The primary concern that gives rise to this Doctor of Ministry project is the insufficient and limited laity participation in the ministry of the church and in service to the community. The Bible lays a foundation for servant leadership and doing what is pleasing in the sight of God for the edification of God's kingdom. For the purposes of this project, the Old Testament books of Nehemiah 4 and 6 and Ephesians 4 will be used to demonstrate God's desire for God's people. When the people of God align themselves to the purpose of doing what is pleasing in God's sight, bountiful blessings and a greater quality of life are the results.

There is work involved in everything that is worthwhile. Work is required to get anything done. This is true in the work world, and especially true in the work of the church. As the old saying goes, talk is cheap. There have been a thousand great ideas discussed in elders' meetings and church business meetings that, if applied, would have bore fruit. But sometimes between the planning and the application, members stop working and the plans fail. Many will blame the plan and use that failure to speak negatively against the next idea that someone wants to try. The plan often times is not the problem, the people are. The work was not done to put the plan into action.

The Old Testament gives an account of God's people who had a big job. The Jews returned from Babylonian captivity and found Jerusalem in shambles. Little had been done since Nebuchadnezzar had destroyed it and taken the Jews back to Babylon. A group of Jews had returned and had rebuilt the temple, trusting in God to help them. With God's blessings, they finished the temple. But twelve years had passed since the completion of the temple. The walls of the city had not been finished leaving Jerusalem at the mercy of bandits and raiders. Nehemiah, the cupbearer for King Artaxerxes felt a burning desire to see that the walls of Jerusalem would be rebuilt. Soon he was on his way to Jerusalem to oversee the rebuilding of the city.

There were all kinds of obstacles in their way, not the least being an enemy who had no desire for Jerusalem to be strong. What was their secret? It is found in Nehemiah 4:6, "So we built the wall, and the entire wall was joined together up to half its height, for the people had a mind to work." They had a mind to work! They were willing to work to build the wall regardless of the danger or hardships.

What was the result of their willingness to work? It is found in Nehemiah 6:15, "So the wall was finished on the twenty-fifth day of Elul, in fifty-two days. They overcame all obstacles because the people had a mind to work."

If we expect to grow as the church, we must have a willingness to work. We who believe in the Great Commission of Jesus Christ are compelled to work hard to tell others the Good News of the gospel. In the New Testament, Paul tells us that "I planted, Apollos watered, but God gave the increase" (1 Cor 3:6). This not only shows that God plays a part in the salvation of sinners, but also that we must work together in the taking of the gospel to the lost. We are further told in Ephesians 4:12-13, "To equip his people for

works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."

All of us should want the church to grow. However, just wishing for growth will not suffice. It will take the concentrated efforts of every Christian in our congregation to get the job done. If we work together, with God's blessings, we can do great things. Therefore, my beloved, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord (1 Cor 15:58).

Old Testament

Before we can uncover how Nehemiah was able to encourage and empower the people to work, it is important to assess Nehemiah's leadership qualities that governed his life and his work.

Few people are familiar with the biblical figure Nehemiah, and yet he was instrumental in the rebuilding and reestablishment of Jerusalem in the fifth century B.C. following the Babylonian exile. Although there is no consensus about the relative chronologies of the Books of Ezra and Nehemiah (the Biblical dates are unclear), Nehemiah's return to Jerusalem probably preceded Ezra's by a couple years. Both men worked together to restore the city and rededicate its people to God.[1]

The Jews speak of Nehemiah as one of the greatest men of their nation. His concern for his country entitles him to the character of the first patriot that ever lived. Descended, according to some, of the family of Aaron, or according to others, of the tribe

[1] Dorothy Willette, "Nehemiah: The Man Behind the Wall," Bible History Daily, accessed August 9, 2014, http://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/people-in-the-bible/nehemiah%E2%80%93the-man-behind-the-wall/.

of Judah, and allied to the royal family of David, in the course of Divine Providence, he was a captive in Babylon: but there his excellences were so apparent, that he was chosen by the Persian king to fill an office the most respectable and the most confidential in the whole court. Here he lived in ease and affluence: he lacked no good thing; and here he might have continued to live, in the same affluence, and in the same confidence; but he could enjoy neither, so long as he knew his people distressed, the sepulchers of his fathers trodden under foot, the altars of his God overturned, and his worship either totally neglected or corrupted. He sought the peace of Jerusalem; prayed for it; and was willing to sacrifice wealth, ease, safety, and even life itself, if he might be the instrument of restoring the desolations of Israel.[2]

God, saw the desire of his heart, and knew the excellences with which he had endowed him, granted his request, and gave him the high honor of restoring the desolated city of his ancestors, and the pure worship of their God. Virtue and piety of this great and good man, appear with equal luster in the numerous and important reformations he effected. He relieved the people from their hardships and oppressions, by abolishing the harsh and usurious practices of the nobles and rulers; gave up his own revenue, as governor of the province, for the benefit of the people; and, as a further means of conciliating their affections, exhibited an example of the most princely hospitality.

As the best security for good morals, and the better observance of the laws of God, he re-established the offices of public worship, and prevented the profanation of the Sabbath, which had arrived at a shameful excess; he furnished the returned captives with authentic registers, and enabled them, in the best manner possible, after so long and

[2] B. Blayney, Thomas Scott, and R. A. Torrey, "Nehemiah," *The Treasury of Scripture Knowledge* (Bellingham, WA: Logos Bible Software, 2009).

calamitous an interval, to trace the genealogies, and claim the inheritance of their respective families; and further, he accomplished the separation of the Jewish people from the mixed multitude, with which they had been incorporated, and annulled the numerous marriages which they had made with heathens and idolaters of every description. For disinterestedness, philanthropy, patriotism, prudence, courage, zeal, humanity, and every virtue that constitutes a great mind, and proves a soul in deep communion with God, Nehemiah will ever stand conspicuous among the greatest men of the Jewish nation; and an exemplar worthy of being copied by the first patriots in every nation under heaven.[3]

Biblical evidence indicates that every person used of God throughout salvation history yielded themselves to the will of God for God's purposes. In order to be effective in building the Kingdom of God, willingness to serve God is critical. According to Nehemiah 4:6, "The people had a mind to work." Great and useful undertakings are often declined, from an idea that we are not able to carry them into effect, when, in fact, nothing is wanting to ensure success in them, but zeal and diligence. The history before us strongly exemplifies this remark. The walls of Jerusalem still continued in their desolate condition, notwithstanding the Jews had returned about ninety years: but, at the instigation of one single man, the people combined; and engaging heartily in the work, they effected in a short space of time what had appeared utterly impracticable: Nehemiah says, "So built we the wall; for the people had a mind to work."[4]

The reason assigned for their success—The work, which the people had to perform was attended with many difficulties—The removal of the rubbish was of itself

---

[3] Blayney, "Nehemiah."

[4] Blayney, "Nehemiah."

no inconsiderable labor, considering how few hands there were to engage in it. But beside this, the enemies of the Jews exerted themselves by ridicule, by menaces, and by various other devices, to discourage the undertaking, and to prevent the execution of it. The treachery and supineness of some among the Jews formed also a very formidable obstacle in the way of those who desired to accomplish the work. But by zeal and diligence they were enabled to accomplish it with incredible dispatch—Arduous as the work was, it was all finished in fifty-two days.

But how was it completed so soon? We are told, in the text; "The people had a mind to work:" everyone engaged in it with his whole heart: they regarded neither fatigue nor danger: they would not so much as take off their clothes during the whole time, except for the sake of cleanliness; and they wore their swords by their side while they wrought with their hands, that they might be ready to resist their enemies in case of an attack. By this union of courageous zeal and unremitting diligence they completed their purpose, to the astonishment and confusion of all their enemies.[5]

God's people always have enemies. In this case, they were Sanballat, a government official in Samaria; Tobiah, the Ammonite; and Geshem, an Arabian, who is also called Gashmu (6:1, 6). These three wicked men were outside the nation of Israel; in fact, the Ammonites were definite enemies of the Jews (Dt 23:3–4). Their first weapon was ridicule; they mocked the feeble Jews openly before the leaders of Samaria. Ridicule is a device used by ignorant people who are filled with jealousy. They mocked the people, the plan, and the materials. How did Nehemiah answer them? He prayed to his God! His

[5] Blayney, "Nehemiah."

concern was only for the glory of God and the testimony of the nation. The people still worked as they prayed, for prayer is no substitute for work.[6]

Nehemiah's response to his distractors was spiritual and not revenge. According to Nehemiah 4:4–5, prayer was a distinct and consistent part of Nehemiah's approach to problem-solving. When faced with Sanballat's demoralizing attack, he immediately asked God for help, "Hear us, O our God, for we are despised." Like some of the imprecatory prayers in which the psalmists invoked God's condemnation on His enemies, Nehemiah's prayer in this instance was severe and condemning. He prayed that Sanballat and his cohorts would be taken captive and that they would be judged for their sins.[7]

How should a Christian interpret this kind of praying, especially in view of what Jesus Christ said about praying for one's enemies? (Mt 5:44; cf. Rom 12:14, 20) Several facts need to be noted. First, in opposing the Jews, Sanballat and company was actually opposing God. Second, God had already pronounced judgment on Israel's enemies. Nehemiah was praying according to God's will—that God would deliver Jerusalem from her enemies (Jo 1:5). Third, Nehemiah was praying that God would bring about what He had promised Abraham regarding those who curse His people (Gn 12:3). Fourth, vengeance belongs to God, not to Nehemiah or other believers (cf. Dt. 32:35; Rom 12:19).[8]

After praying, Nehemiah and the Jews continued with the work (Neh 4:6). Some Christians pray and then wait for things to happen, but not Nehemiah! As in all his efforts,

---

[6] Warren W. Wiersbe, *Wiersbe's Expository Outlines on the Old Testament* (Wheaton, IL: Victor Books, 1993), Logos Bible.

[7] John F. Walvoord, and Roy B. Zuck, Dallas Theological Seminary, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1985), Logos Bible.

[8] Walvoord, *The Bible Knowledge Commentary.*

he blended the divine perspective with the human. He faced Sanballat's opposition with both prayer and hard work. Once he committed the problem to the Lord, he trusted God to help them achieve their goal. And while praying and trusting, they rebuilt the wall to half its height. At this juncture their task was half completed. Sanballat and Tobiah's efforts at demoralizing the Jews failed. The Jews rose above their enemies' attempts at discouragement. Because the people worked so diligently and enthusiastically (with all their heart), they were able to complete half the job in a surprisingly short period of time. Nehemiah wrote later (6:15) that the entire task was completed in fifty-two days (about eight weeks of 6 days each), so possibly this halfway point took about four weeks.[9]

One interpretation of this passage for the church today when it comes to encouraging the people to have a mind to work is that not all members will have a mind to serve God. Not all members are mature in faith to understand the responsibility and response to God for the blessings that God provides. In this instance, rather than force the issue, prayer is the preferred alternative. Pray that God would touch the hearts of members that they may see the benefits of serving God and those who do not know God in the pardoning of their sins.

An assessment of the membership is also necessary. It is important for the membership to articulate their values as a congregation in order to determine what work is important for them to do. Imposing the will of a few on the body usually results in hardship, broken relationships, misunderstanding and ultimately members leaving the church or refusing to serve God.

Force, discouragement, fear, selfishness, guild, slander, and threats were among the ways in addition to ridicule the opposition used to distract the people from doing the

---

[9] Walvoord, *The Bible Knowledge Commentary.*

work that was necessary to rebuild the wall of the city. When the people of God are not in favor of the direction God is calling the people to pursue, each of these attributes will emerge as a sign of discontent.

In Nehemiah 2:10, there were two enemies of the work, in 2:19 there where three, and when we get to Nehemiah 4:7, a whole multitude conspired against the Jews and their work. The multitude created fear in the hearts of the Jews, but "if God be for us, who can be against us?" How did Nehemiah face this new attack? He prayed and set a watch. "Watch and pray!" is a repeated admonition in the New Testament. Nehemiah did not depend on prayer alone; he also set a watch.[10]

The battle to stop the wall from being built moves from outside the city to inside as Judah says, "The strength of the burden bearers is failing, and there is too much rubbish so that we are unable to work on the wall" (Neh 4:10). The workers were discouraged with all the rubbish on the inside of the city and the danger lurking on the outside. Why did the tribe of Judah complain? Perhaps it was because they were secretly in league with Sanballat (6:17). In 13:15 Judah was disobedient to the Law of God. When they said, "We are not able!" (v. 10), they were actually agreeing with the enemy (4:2). Discouragement and complaining spread rapidly and hindered God's work. Although the workers were complaining, Nehemiah kept on building, watching, and praying.[11]

In verses 11-23 of chapter 4, fear sets in. Fear and faith can never abide in the same heart. In verse 11, a rumor emerges that the enemy and their armies would suddenly invade Jerusalem. The Jews living outside the city heard this report and carried it to

---

[10] Wiersbe, *Wiersbe's Expository Outlines on the Old Testament.*

[11] Wiersbe, *Wiersbe's Expository Outlines on the Old Testament.*

Nehemiah ten times. Finally, Nehemiah set a guard on the walls and encouraged the people not to fear, however, according to verses 13-15, the work stopped momentarily—exactly what the enemy wanted. Nehemiah saw the folly of this plan, so he put the workers back on the job, a weapon in one hand, and a tool in the other. He also set a special watch with trumpets (vs. 19–20), but he did not allow the work to stop.[12]

Systematically, ridicule, force, discouragement and fear leads to selfishness within the hearts of the Jews. According to chapter 5 the Jews selfishly preyed upon one another. No building took place and there were great economic burdens upon the people not only because of the famine (Hag 1:7–11), but also because of the taxes and tributes. Their own people through mortgages and servitude were robbing one another. How did Nehemiah act in this crisis? First, he was angry (v. 6) because his people were so spiritually backslidden as to rob one another. He saw it not as an economic problem, but as a spiritual problem. He consulted with his own heart (v. 7) and certainly prayed to God for wisdom. Then he rebuked the people (vs. 7–11), reminding them of God's goodness to their nation. "We have been set free by the Lord," he argued; "will you now put one another in bondage again?" He appealed to the Old Testament Law as he commanded them to restore their ill-gotten profits (Ex 22:25). The enemy took great pride and enjoyment watching the Jews robbing one another (v. 9). However, Nehemiah appealed to the people based on his own good example as a leader (v. 10). The people vowed to obey the Word—and they did.[13]

---

[12] Wiersbe, *Wiersbe's Expository Outlines on the Old Testament.*

[13] Wiersbe, *Wiersbe's Expository Outlines on the Old Testament.*

Although the people followed the example of Nehemiah and resumed the work, so did the enemy. According to 6:1-4 Sanballat and his men, with great guile aimed their attacks on Nehemiah the leader. Sanballat realized that Nehemiah had significant control of the people, so he sought to distract him, thereby causing the people to stop their work. Spiritual leadership is a costly thing. Sanballat invited Nehemiah to a friendly meeting on the Plain of Ono, and Nehemiah refused. God's separated servants dare not walk "in the counsel of the ungodly" (Ps. 1:1). Four invitations came (v. 4) and Nehemiah refused them all. "I am doing a great work and cannot come down!"[14]

The fifth time the messenger came; he brought an open letter filled with slanderous accusations against Nehemiah and his people (6:5–9). "It is reported" is one of the devil's chief weapons. "They say" or "I have heard" are phrases that usually introduce gossip and lies. Who are "they"? Nehemiah detected the scheme and immediately exposed the lies in the so-called "open letter." His life and character refuted every lie in the letter. In verses 1–4, the enemy offered to work with the Jews; here in verses 5–9, the enemy wanted to defame Nehemiah's name. Nehemiah again prayed for God to overrule (v. 9). If Nehemiah had stopped the work to defend his reputation, the walls would never have been built.[15]

When everything that Sanballat tried had failed, he resorted to threats (6:10–14). Shemaiah had shut himself up in his house, apparently afraid of the enemy, but in reality he was working with the enemy. Why was he not helping the Jews build the wall? Shemaiah lied to Nehemiah and tried to frighten him into going out to the enemy for

---

[14] Wiersbe, *Wiersbe's Expository Outlines on the Old Testament.*

[15] Wiersbe, *Wiersbe's Expository Outlines on the Old Testament.*

safety. But Nehemiah saw through the scheme and openly refuted Shemaiah's lies. Again, he prayed for God's help and then went right back to work.

The walls were completed in fifty-two days. And the people worked during the hottest part of the year. God was glorified, the enemy was embarrassed (v. 16), but the compromising Jews were still at work trying to get Nehemiah to accept Tobiah.[16] Even though Nehemiah had exercised his considerable leadership to inspire and organize the builders, even though they had worked tirelessly, and even though Nehemiah's wisdom enabled him to fend off attacks and distractions, nevertheless he saw all of this as work done with God's help. The people had a mind to work when they agreed that the cause was just and that the cause was necessary for their own self-interest as well as the interest of God. God worked through Nehemiah and his people, using their gifts and labor to accomplish God's own purposes.

New Testament

The Old Testament book of Nehemiah gives a critical and analytical look at how God uses willing leaders and followers to accomplish God's will in the midst of opposition and discouragement. According to the book of Nehemiah, behavior inconsistent with the will of God must be countered with prayer, perseverance, and diligence. The people of God will always meet opposition when accomplishing God will. Nehemiah demonstrates to accomplish God's will the people must have a mind to work. However, in addition to having a mind to work, the people of God must also be equipped for the work that God assigns and requires. Ill-equipped leaders and people will not be

[16] Wiersbe, *Wiersbe's Expository Outlines on the Old Testament.*

able to thrive in the presence of distractions and opposition resulting in an ill-prepared church.

The New Testament book of Ephesians chapter 4 speaks to God's plan for preparing God's people for the assignment that God places on them. Equipping the people to do the work of God must be accomplished in order for the gifts of God to be executed with certainty and maximum effectiveness. This section will point the reader to the requisite steps necessary to ensure every child of God uses their God-given gifts to the glory of God and for the benefit of the community in which they live.

According to Ephesians 4:12, the purpose of Christ's bestowing gifts on the church is expressed in three successive prepositional phrases, the precise meaning and construction of which are not entirely clear: 1) For the equipment of the saints; 2) For the work of ministry; 3) For building the body of Christ. Until recently the dominant view has been to take the first phrase, for the equipment of the saints, as directly related to the main verb he gave (v. 11), and to express the reason for Christ's giving these ministers. Then, in line with the change of preposition, the phrase for the work of ministry has been understood as subordinate to the first, for the equipment of the saints, while the next phrase, for building the body of Christ, is dependent on the previous phrases together (cf. to prepare God's people for works of service, so that the body of Christ may be built up).[17]

On this view, ministers have been given by Christ to equip believers for the exercise of their gifts (v. 7; cf. v. 16) in Christian service, so that by means of both the ministers and the common service of believers the body of Christ may be built. This

---

[17] Peter Thomas O'Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids, MI: W.B. Eerdmans Publishing Co., 1999), Logos Bible.

interpretation, it is claimed, does justice to the change of prepositions in the Greek, to the emphasis in verse 11 on Christ's giving of ministers, and to the corresponding part, which each believer plays in the growth of Christ's body (v. 16). This dominant approach, however, has been challenged, and an earlier interpretation, as represented by the Authorized Version and the Revised Standard Version, has been preferred. The three phrases of verse 12 are taken as coordinate and dependent on Christ's giving. The various ministers of verse 11 have been given "for the equipment of the saints," "for the work of ministry," and "for building the body of Christ." The change of preposition, it is claimed, cannot bear the weight placed on it by the earlier view (and may be simply a stylistic variation), while there are no grammatical or linguistic grounds for making specific links between the first and second phrases. In response to the charge that this represents a clerically dominated interpretation, it is asserted that the active role for all believers is preserved in verses 7 and 16, while the focus in the context of verse 12 is on the task and function of Christ's specific gifts, that is, the apostles, prophets, and the like, not all the saints.[18]

On this view, the term translated as preparing, or equipping, is instead taken to signify completion, and does not need to be supplemented with an additional phrase such as for the work of ministry. This latter expression is believed to refer to the special ministry of those mentioned in verse 11, not Christian service in general. Those who take this line suspect that the alternative view is motivated by a desire to avoid clericalism and to support a democratic model of the church. The difficulties with the second view are syntactical and contextual. The prepositional change is not finally decisive: syntactically the three phrases could be dependent on the verb "he gave." But if there is a movement

[18] O'Brien, *The Letter to the Ephesians.*

from the discussion of the work of the ministers (v. 11) to that of all God's people between verse 12a and 12bc, as we contend, then the change in preposition confirms that movement, and the mention of saints in verse 12a underscores it. If the three phrases described activities in which ministers alone were engaged, then one might have expected the term saints to appear at the point of change, namely, in v. 12c; instead, it occurs at the conclusion of the first phrase, verse 12a, "for equipping the saints."[19]

Further, the letter as a whole has emphasized Christ's riches being received by all the saints (1:3–19; 3:20), while the immediate context of verses 7–16 is framed by an insistence at the beginning of the paragraph that each believer was given grace (v. 7), and at its conclusion that the whole body is growing from the head as each part (v. 16) does its work. If it is only the leaders of verse 11 who perfect the saints, do the work of ministry, and edify the body of Christ, then this is a departure from Paul's usual insistence that every member is equipped for ministry. It is better, therefore, to regard those enumerated in verse 11 as helping and directing other members of the church so that all may carry out their several ministries for the good of the whole. An emphasis on word ministries corresponds with Romans 12:6–8 and the ranking of 1 Corinthians 12:28, while the connection between the special ministers and others enhances our understanding of the relationship between gifted members and gifted leaders.[20]

The meaning of the first phrase, rendered to equip God's people' by the NEB, turns on a noun, which occurs nowhere else in the New Testament, although the cognate verb is found frequently. The latter has several related meanings, including repairing (Mt 4:19; Mk 1:19), equipping, preparing, completing, and training, disciplining. The notion

---

[19] O'Brien, *The Letter to the Ephesians.*

[20] O'Brien, *The Letter to the Ephesians.*

of equipping or preparing, in the sense of making someone adequate or sufficient for something, best suits the context. However, it does require an object: people are prepared for some purpose. That purpose is for the work of ministry, an activity of the saints for which the leaders are to prepare and equip them. Christ has given special ministers so that they will make God's people fully qualified, thus enabling them to serve their Lord by serving one another. Work describes an ongoing activity (cf. 1 Cor 15:58; Phil 2:30; 1 Thes 1:3; 2 Tm 4:5) seen in service. In Paul's letters the latter term occasionally refers to the specific ministry of the word (2 Cor 3:6–8; 4:1; 5:18; 6:3; Rom 11:13; Col 4:17); but here it is used more comprehensively for the service of believers generally—as, indeed, it is in the parallel list of 1 Corinthians 12:5 (cf. Rom 12:7; 1 Cor 16:15).[21]

The ministry of the officials does not find its fulfillment in their own existence but only in the activity of preparing others to minister. The ministry mentioned in verses 11 fulfills an important role in the Lord's purposes: it is pioneering in nature, since it leads the way in serving the Lord's people (i.e., the saints; see on 1:1, 15) and in equipping them for their own ministry. On this interpretation for the work of ministry is subordinate to the first phrase, for the equipment of the saints, and refers to the common service of all believers. The work of ministry thus corresponds to the grace given to each one of us (v. 7), which is the subject of the section.[22]

What has been done for the saints, by the apostles, prophets, and others preparing them, and by the saints through the exercise of their gifts in Christian service, is for building the body of Christ. All that has been spoken of in verse 11 and in the first two phrases of verse 12 is directed towards the goal of building the body of Christ, so that

---

[21] O'Brien, *The Letter to the Ephesians.*

[22] O'Brien, *The Letter to the Ephesians.*

together the ministers of verse 11 and the saints serve this divinely appointed goal. To the metaphor of building Paul has joined the idea of growth. Previously he used biological imagery of growth when referring to the building of the temple (cf. 2:21; 4:16); now he employs building imagery in speaking of the church as a body. The key term used in the phrase, for building the body of Christ, here denotes the activity of building. The cognate verb appears outside the New Testament for the literal building of houses, temples, and other structures, and figuratively for the establishment of individuals or nations.

In the LXX this verb is employed in both a literal and a figurative sense of building (cf. 2 Sm 7:11–13, where both senses are found). According to the prophetic literature of the Old Testament, the restoration of Israel after the judgment of the exile is promised in terms of God building a people for himself (Jer 24:6; 31:4; 33:7), and this he does by putting his words in the mouths of his prophets (Jer 1:9–10). Matthew 16:18 (I will build my church, and the gates of Hades will not overcome it) express the idea that as the Messiah Jesus is the one who builds or establishes the renewed community of the people of God.[23]

In line with this salvation-historical dimension, Ephesians 4 indicates that the exalted Messiah gives ministries of the word to equip God's people for work in his service so as to build his body. This constructing has both an extensive and an intensive dimension to it. Growth in size is implied in the mention of the gifts of apostles and evangelists (v. 11), while the introduction of the body metaphor implies the notion of development of the church as an organism from within, by means of its own God-given life. Although the expression may be built up has sometimes been interpreted

---

[23] O'Brien, *The Letter to the Ephesians*.

individualistically, this is inappropriate, since it regularly has a corporate dimension in the apostle's teaching, and this is clearly its significance in the present context.[24]

Paul's exhortation and prayer for an experience of unity closes with an exhortation. Live in love. Maintain unity. We, Christ's church, are one. We know—as no mere association of people can—"one body and one Spirit … one hope when you were called—one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all" (vs. 4–6).

Paul's stress on oneness troubles many. There have always been differences within the church. Presbyterians have their distinctiveness, Baptists theirs. Calvinists disagree with Armenians. Some appreciate formal worship; some ask only for a small room where a few can sit in silence and listen to the voice within. Today, some hesitate to links hands with anyone who fails to speak in tongues, while others draw back from any who do. More recently, some have insisted that we view the doctrine of inerrancy—that the Bible as originally written contained no errors—as the criteria to divide the true evangelical from the false. And yet we hear Paul say, the church is one. And we wonder. If we are one, why does division mark us instead of unity?

A number of answers have been suggested. Here are a few.

- *Unity is only spiritual.* The invisible church is one, but the visible church, made up of human beings, will always fall short of unity.
- *Organism vs. organization.* A true bond exists (and can be affirmed, among believers) but this bond need not be expressed in any kind of organizational union.
- *Local unity.* The only true expression of the church on earth is found in local congregations. Thus the oneness of the local body is all that was ever intended.

---

[24] O'Brien, *The Letter to the Ephesians*.

- *True church.* All others outside our group who claim to be Christians are deceived. Since we define all who are unlike us as out of the body, it's easy to claim that unity exists—right here among us.[25]

Each of these, and other formulations, are honest attempts to deal with a difficult question. Yet each falls short of scripture's affirmation of our oneness as body, family, and temple of God. Looking at Ephesians carefully, we can see errors in each view. In Ephesians 2:11–18, Paul dealt with deeply rooted cultural and social differences. Jew and Gentile had lifestyles and worldviews, which were incompatible. These led to hostility. When the Gospel message was first shared in Judea, only Hebrews responded. Then, as the word of the Good News spread, Gentiles began to believe too. One faction in the early church insisted that, to come to Christ, Gentiles must give up their heritage and become Jews. A council was called in Jerusalem to decide that issue. Relationship with Jesus, not culture, made a Christian. The right of Gentile and Jew to their own cultural heritage was affirmed.[26]

Not everyone could stand the tensions such differences caused. Some in the early church still insisted that unity could come only from sameness. But again Paul affirmed the right to be different. God made one new man from two. He did not bring harmony by removing differences, but by destroying barriers. He attacked "the dividing wall of hostility" (v. 14), and made its foundation, the Law, irrelevant. In Christ life is the only issue. Have we been made alive in Christ? Then we are one body, one family, one temple being constructed by the Lord.

---

[25] Larry Richards and Lawrence O. Richards, *The Teacher's Commentary* (Wheaton, IL: Victor Books, 1987), Logos Bible.

[26] Richards, *The Teacher's Commentary.*

In the early church, the Jewish believer continued to live the Hebrew way. The Gentile continued in his way. Each turned from sin, but cultural distinctions were retained. And yet, they still affirmed their identity as one. In Gentile lands Paul took up collections for poor believers in Jerusalem. The family reached out to help. When the Greek-speaking minority in the earliest church in Jerusalem, felt their widows were being treated unfairly in the daily distribution, they complained. Seven deacons were selected to supervise the funds. And every one of the seven bore a Greek name (Acts 6). Not only in daily fellowship but also in organization, the early church affirmed God's Word. There were differences, but the church was one.[27]

In Ephesians 4:1–6, Paul spoke of several aspects of our oneness: one hope, one Lord, one faith, but what about differences in doctrine? What about the person who claims to have the divine life, but whose beliefs differ from other Christians? There were doctrinal differences in the early church. Neither scripture nor early church history suggests that oneness is possible with those outside the body. But here again, life is the issue. One who has Christ's life is to be acknowledged and affirmed no matter how he may differ from us in ideas about scripture, gifts, separation, predestination, or whatever. Paul's expression of one faith, one baptism, and one Lord is not meant to be exclusive, as a test of purity. Rather it is inclusive, demonstrating the broad-based reality believers know and affirm.[28]

This same approach was taken in the early church. Irenaeus, writing about A.D. 190 offered evidence that the substance of Christian faith received from the apostles was confessed by the church everywhere. This can be our confession too: the confession of a

---

[27] Richards, *The Teacher's Commentary.*

[28] Richards, *The Teacher's Commentary.*

company of men and women who share a common life and know a common Lord. In this confession, we affirm our unity with the church visible and invisible, the church past, future, and present everywhere today. Listen to the ring of the ancient words:

> Now the church, although scattered over the whole civilized world to the ends of the earth, received from the apostles and their disciples its faith in one God, the Father Almighty, who made the heaven, and the earth, and the seas, and all that is in them, and in one Christ Jesus, the Son of God, who was made flesh for our salvation, and in the Holy Spirit, who through the prophets proclaimed the dispensations of God—the comings, the birth of a virgin, the suffering, the Resurrection from the dead, and the bodily reception into the heavens of the beloved, Christ Jesus our Lord, and His coming from the heavens in the glory of the Father to restore all things, and to raise up all flesh, that is, the whole human race, so that every knee may bow, of things in heaven and on earth and under the earth, to Christ Jesus our Lord and God and Savior and King, according to the pleasure of the invisible Father, and every tongue may confess Him, and that He may execute righteous judgment on all. The spiritual powers of wickedness, and the angels who transgressed and fell into apostasy, and the godless and wicked and lawless and blasphemers among men He will send into the eternal fire. But to the righteous and holy, and those who have kept His commandments and have remained in His love, some from the beginning of life and some since their repentance, He will by His grace give life incorrupt, and will clothe them with eternal glory.[29]

Having received this preaching and this faith, the church, although scattered in the whole world, carefully preserves it, as if living in one house. She believes these things everywhere alike, as if she had but one heart and one soul, and preaches them harmoniously, teaches them, and hands them down as if she had but one mouth. The languages of the world are different, but the meaning of the tradition is one and the same. Living a life worthy of this calling—a humble, patient, loving life—we will maintain the unity of that body which is one in Christ.[30]

Paul clearly favored the equipping ministry approach for church leaders. From the time of his earliest team relationship as associate to Barnabas (Acts 11:19–26) at Antioch,

---

[29] Richards, *The Teacher's Commentary.*

[30] Richards, *The Teacher's Commentary.*

Paul practiced and taught an equipping ministry. Strong and superbly qualified as he was for singular leadership, Paul saw the essential wisdom of a shared ministry. He most clearly presented the equipping ministry model in Ephesians 4:11-16. There he set forth the relationship between those persons given to be apostles, prophets, evangelists, pastors, and teachers, to the people of God, the church. He identified the relationship in functional terms, not in terms of static position, nor of governing authority. He plainly declared the function of the recipients of the gifts to be God's gifts to the church for "the immediate equipment of God's people for the work of service" (v. 12). Hull concluded:

> Ephesians 4:12 provide the biblical foundation for a theological concept of equipping, which is crucial to the vitality of the church. It defines the primary work of various specialized ministries as that of completely outfitting all Christians so that they will be able to fulfill the service, which makes the church grow in unity and strength. This concept removes any barriers between clergy and laity because it assumes that every Christian belongs to the universal priesthood (see 1 Pt 2:5–9).

Paul stated the purpose of the equipping relationship: for the ultimate building up of the body of Christ (v. 12b). He indicated the extent to which the purpose was to be sought: "until we all attain to unity in faith and to perfect knowledge of the Son of God, namely, to a mature manhood and to a perfect measure of Christ's moral stature" (v. 13). He continued and characterized both in positive and negative comparisons the mark of the fulfillment of the purpose of God in affording His gifts to the church (vs. 14–15). The apostle concluded the passage with the classic statement of the headship of Christ over the Church and the members properly functioning under His direction:

> For it is under His direction that the whole body is perfectly adjusted and united by every joint that furnishes its supplies; and by the proper functioning of each particular part there is brought about the growing of the body for its building up in love (v. 16).

The harmonious functioning of the church is to be achieved under the direction of Christ, through the equipping ministries of those to whom He has given the gifts, with the accompanying responsibility for exercising the gifts. He has given the gifts to persons. He gave the persons to the church. The church has the responsibility for carrying out God's assignment: "The perfecting of the Body is the work, not of the ministry but of all the saints, and the ministers are to prepare the saints for this work."[31]

In other passages Paul referred to this concept (see 1 Cor 12:14–31). But a better characterization of good church administration than that which he gave in Ephesians 4 is not forthcoming. The early church expanded rapidly "because of the leverage achieved when the few with special gifts saw their task as the training of the many to exercise those gifts which belong to every believer."[32]

From providing leadership as a spiritual leader in the book of Nehemiah to equipping the saints to do the work of ministry in the book of Ephesians, God has established a well-documented plan for the church and God's people. The church as the body of Christ must function as a unified body, in the oneness of Christ, just as Jesus and God is one, so should be the church.

---

[31] Charles Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville, TN: B&H Publishing Group, 1985), Logos Bible.

[32] Tidwell, *Church Administration: Effective Leadership for Ministry.*

CHAPTER THREE

HISTORICAL FOUNDATIONS

The history of the Black Church in America goes back to 1758, which was the first source of land ownership for slaves in America is viewed as the reason and savior of oppressed African people in the United States. During the decades of slavery in America, slave associations were a constant source of concern to slave owners. For many members of white society, Black religious meetings symbolized the ultimate threat to white existence. Nevertheless, African slaves established and relied heavily on their churches. Religion offered a means of catharsis... Africans retained their faith in God and found refuge in their churches.[1]

However, white society was not always willing to accept the involvement of slaves in Christianity. As one slave recounted "the white folks would come in when the colored people would have prayer meeting, and whip every one of them. Most of them thought that when colored people were praying it were against them." Religious exercises of slaves were closely watched to detect plans for escape or insurrection. African-American churches showed an air of militancy in the eyes of white Americans. Insurrections such as Nat Turner's in Virginia, born out of the religious inspiration of slaves, horrified white Americans. Understanding the potential end, which could result from the religious experiences of African slaves, many white Americans opposed the

[1] African American Registry, "The Black Church: A Brief History," accessed October 12, 2014, http://www.aaregistry.org/historic_events/view/black-church-brief-history.

participation of Blacks in Christianity. In African-American history, the church has long been at the center of Black communities. It has established itself as the greatest source for African American religious enrichment and secular development.[2]

This development is embodied in Christianity, and the term, the Black church presents many details of racial and religious lifestyles unique to Black history. In essence, the term the Black church is a misnomer. It implies that all Black churches share or have shared the same aspirations and strategies for creating cohesive African-American communities. This is not true, and there were numerous differences found among Black communities, which were reflected within their community churches. Black communities differed from region to region. They were divided along social lines, composed of persons from different economic levels, and maintained varying political philosophies. Black communities in the inner cities of the United States have traditionally differed from those in rural areas, etc. In *The Negro Church in America*, the sociologist E. Franklin Frazier noted, "Methodist and Baptist denominations were separate church organizations based upon distinctions of color and what were considered standards of civilized behavior."[3]

Once established, Black churches spread rapidly throughout the South. With the division of congregations came the development of a distinct religious observance combining elements of African ritual, slave emotionalism, southern suffering, and individual eloquence. Working-class Baptist and Methodist church services fused African and European forms of religious expression to produce a unique version of worship that reflected the anguish, pain, and occasional jubilation of nineteenth-century Black life in

---

[2] African American Registry, "The Black Church."

[3] African American Registry, "The Black Church."

the United States. Such services usually involved a devotional prayer provided by a leading member of the church, singing by the congregation and choir, and the minister's sermon. The prayer would request a powerful God to ease the earthly burden of the congregation and would be enhanced by the congregation's response, an expression of agreement with the words "Yes, Lord," "Have mercy, Lord," and "Amen."[4]

After the prayer the congregation typically showed their devotion through song. Even if a formal choir existed, all the members of the congregation would be expected to participate. Occasionally an individual member outside the choir would stand up and lead the house in song. By the turn of the century, most southern Black church choirs had assumed the responsibility for presenting the hymns, but the "call and response" tradition continues today. The third element in a classic Black service was the minister's sermon. Building on the long tradition of slave preachers and exhorters, many ministers employed all the drama and poetry at their command, injecting vivid imagery, and analogy into their biblical accounts conveying understanding of the rewards of righteousness and the wages of sin. Not every minister was capable of eliciting such a response. But those ministers who did avoid emotion without substance and stirred their congregations to strive for a more profound faith and more righteous way of living in a world of adversity provided spiritual guidance for a people whose faith and capacity for forgiveness was tested daily. For these people the Black church was indeed a rock in a weary land.[5]

Nineteenth-century Black churches ministered to the needs of the soul and served a host of secular functions, which placed them squarely in the center of Black social life. Church buildings doubled as community meeting centers and schools until permanent

---

[4] African American Registry, "The Black Church."

[5] African American Registry, "The Black Church."

structures could be built, and during Reconstruction they served as political halls. The Black church provided shelter for visitors as well as temporary community theaters and concert halls where religious and secular plays and programs were presented. In a blurring of spiritual and social functions church members provided care for the sick or incapacitated and financial assistance to students bound for college. They also sponsored virtually all the many fraternal lodges that emerged in the nineteenth-century South. As racially motivated violence and terrorism ran rampant across the country, Black churches were staunch in their resistance.[6]

Between World War I and World War II, the Black church continued to be not only an arena of social and political life for the leaders of Blacks; it had a political meaning for the masses. Although they were denied the right to vote in the American community, within their churches, especially the Methodist Churches, they could vote and engage in electing their officers. The election of bishops and other officers and representatives to conventions has been a serious activity for the masses of Blacks. Almost a century ago the Black church was an organizational site for social and political activities, centers for economic development and growth. As microcosms of the larger society, Black churches provided an environment free of oppression and racism for African-Americans. In Black churches, African-Americans were consistently exposed to social, political, and economic opportunities, which could be sought and had by all members equally.[7]

---

[6] African American Registry, "The Black Church."

[7] African American Registry, "The Black Church."

Today African American congregations, along with meeting spiritual needs, are highly involved in practical service provision. In one study of 635 Black churches in Northeast and North Central United States, the researchers found that the overwhelming majority of black churches, irrespective of denominational affiliation and theological orientation, regarded their mission as incorporating the provision of practical assistance. Research further suggests that almost nine of every ten congregations, regardless of size and ethnic composition engage in at least one form of social service provision albeit after school and recreation programs, financial assistance, or clothing and food panties. The most commonly served groups were children and youth, the elderly, people who are economically disadvantaged, and the homeless.[8]

When addressing outreach in terms of racial composition, isolated ethnographic accounts and small-scale studies have documented church-sponsored programs and community economic development initiatives aimed at developing collaborative alliances. For example, Eng and Hatch developed one of the most notable church sponsored programs, collaborating with area service agencies to use rural churches in North Carolina as a focus for health promotion activities. This and other variations of community-based partnerships recognize that religious institutions occupy a position of trust and respect in Black communities. In collaborative arrangements with Black churches, these efforts can work to improve the physical and mental health conditions of community members who have had longstanding traditions of reliance on churches.[9]

---

[8] Alex D. Colvin, and Darron D. Garner, "Social Work And The African American Church: Using A Collaborative Approach To Address Service Delivery," accessed October 9, 2014, http://www.nacsw.org/ Publications /Proceedings2010/ ColvinA SocialWork.pdf.

[9] Colvin, "Social Work And The African American Church."

From spiritual uplifting to practical service emerges yet another pillar of the Black church in America; Christian education in all of its forms and venues. Christians have been educating their children since the time of Christ and have been doing so in officially labeled Christian schools for decades, but there is still confusion as to just what Christian education is. Education is the developing of character, knowledge, and skills for a desired purpose. Most educators would agree that education should prepare the student to function well throughout life. But secularists and Christians disagree on their definitions of the word as well. What is the core of Christian education—that without which education is not Christian at all? At the core of Christianity is Christ Himself—His person (who He is) and His work (what He does). Christian education begins by introducing the student to Christ—by bringing him to realize that there is a God (Gn 1:1) to Whom he owes allegiance and obedience (Hos 13:4) and that this God has revealed Himself perfectly in His Son (Heb 1:1-3). It does this for two reasons: that he may know Him (Phil 3:10; Jn 17:3) and that he may be like Him (I Cor 11:1; 2 Cor. 3:18). Once the student is regenerated, genuine Christian education can occur.[10]

Just as Christ is the perfect revealing of God, so the scripture is the perfect revealing of Christ (Jn 5:39). Christian education must recognize the scripture as its primary written text. Students learn theological doctrine from the scripture, but Christian education depends on the Word for more than that. Since God is the Creator (Jn 1:3) and since He is truth (Ex 34:6; Jn 14:6), then all that is true comes from Him, and all subjects must be taught from His perspective. The Bible was not intended to be a science textbook,

[10] BJU Press, "Defining Christian Education," Christ-centered Resources for Education, Edification and Evangelilsm, accessed October 9, 2014, https://www.bjupress.com/resources /articles /t2t/defining-christian-education.php.

and a chemistry course will include large amounts of material that is not in the scripture. But the Bible is accurate whenever it speaks to any subject, and perhaps more importantly, it sets forth a worldview—creationist and providentialist—that must inform and direct the study of every subject.[11]

Education includes development of character as well as transfer of information. The character goals of Christian education will be Christian in the narrowest sense: they will imitate the character of Christ as revealed in the scripture. Every part of the student's Christian education reflects the purposeful discipline that is necessary to the development of Christ-likeness. And since the goal is personal and all-encompassing, that discipline will extend beyond church to the student's entire life. What the student does on his own time is of great interest to the Christian educator and falls under his/her oversight. The product of Christian education results in a born-again Christian who is purposefully pursuing Christ-likeness in themselves and others. Accomplishing of the will of God is their primary purpose for living. As their God-given talents and abilities allow, they become critical thinkers. They enjoy learning and are devoted to continuing their education throughout life because it leads them to glorify God. And because they have the intellectual and character-based tools, they will be good at whatever God has called them to do.[12]

In the Black church, Sunday school is the general name given to the various forms of religious (Christian) education undertaken on Sundays by diverse church denominations. Despite their name, Sunday schools are rarely ever recognized as independent educational institutions that offer formal grades, transcripts or diplomas per

---

[11] BJU Press, "Defining Christian Education."

[12] BJU Press, "Defining Christian Education."

se. Instead, Sunday schools attempt an even more significant task within the life of the Black church, namely, offering meaningful instruction concerning Christian doctrine for its students and the larger church membership. As a feature of the Black church tradition, any form of religious education—especially Sunday school—is important because of the controversial history of education for African Americans from slavery to freedom, and the misuse and manipulation of the Bible by white slave masters and ministers intent upon perpetuating the maintenance of white supremacy and chattel slavery upon people of African descent since the earliest days of American society. The increase of literacy within the African American populace after slavery ensured that African Americans would be exposed to the fully liberating Word of God contained in the Bible as another means of humanizing themselves in the midst of a world that was trying to steal their freedom and their joy. In contemporary terms, Sunday school is a crucial locale for preparing the young and old alike for how to function to their greatest potential within the church and the world.[13]

Sunday school has traditionally been used to explore doctrine and church polity for the assembled learners within a given congregation, but has most especially been geared towards the youth of the church. Although there are many different methods of teaching within Sunday schools, traditionally all such programs tend to use small groups, teaching based on biblical stories and scriptural passages, as well as familiar songs ranging from the spirituals to more contemporary gospel music. It is within the auspices of Sunday school where the notion of on time, all the time" is invoked within the youngest members of the church, so that they will hopefully grow to appreciate virtues such as punctuality, good attendance, and class participation in a safe, affirming space. In

[13] BJU Press, "Defining Christian Education."

the same spirit, this is also the place where children could, and should, still be children and engage in age-appropriate activities and concerns such as sneaking out to buy candy or ice cream or playing games such as touch football or jumping rope.

When addressing the issue of Christian education within the modern Black church we must be clear that things have changed. First, there are increasing time constraints affecting the lives of African American churchgoers. These days everyone seems to be overscheduled. Second, there is a diminishing sense of urgency concerning the role of Christian education within the African American community. Next, when thinking about the institutional importance of both Sunday school and Bible training, they are now seen as a means of socializing members into the core culture of the Black church tradition (in other words, churching the unchurched). Finally, there has been a shift in focus within many churches away from concentrating on learners organized according to age and gender groups (girls, women, boys, and men) towards life groups (children, young adults, couples, seniors, etc.). While many Sunday schools are obviously focused on providing instruction for children, almost to the exclusion of adults, ironically the concept of Sunday school is clearly one, which could easily be applied to the many adults who need similar instruction. In fact, nowadays, the existence of adult Sunday school classes—under alternate names such as Adult Electives or New Member Education—have become popular and widespread.[14]

Sunday school and Bible education have been vitally important for African American Christians at various stages of their walk, because they tend to break up the fallow ground of the soul and make the congregation fertile and fruitful in terms of allowing the Word of God to take root among them. Sadly, although Sunday school and

[14] BJU Press, "Defining Christian Education."

Bible education have been key proving grounds for the growth and development of new leadership within the confines of any given church's membership (especially among the youth), many churches—both on individual and denominational levels—have devalued and diminished the overall significance of Christian education as a clearly defined branch of the Black church's mission. Given the great need for grounding persons in the Christian faith so that they can withstand the challenges of today, we can only hope that churches will do more to increase Sunday school attendance and the number of adults who are serious students of the Bible.

In the United Methodist Church, which is the context of this project, Christian education happens when people...

- Learn the Bible—People learn about God's love as they hear the stories of the Bible. In surveys that ask the question, "What is the most important thing children learn in Sunday school?" the answer is most often "the Bible." It is in Christian education settings that children learn the stories of the people of God and become familiar with God's teachings through their study of the Bible. It is in Sunday school that children develop a Christian understanding of the purposes of Scripture, and it is through their experiences in Sunday school that they learn to recognize God's call to them through the stories of the Bible as well as through the lives of the Christians who surround them.

- Accept God's Grace Knowing the Bible is not Enough—In fact, many people who are not Christians know more about the Bible than many of us who are Christians. Knowledge of the Bible doesn't create Christians. The belief that the words of the Bible are God's message to us is what impels a person to become a Christian. It is the recognition that God's love shown through Jesus Christ is real. It is the acceptance of God's saving grace offered through Jesus Christ as a special gift that enables one to become the person God created him or her to be.

- Grow in Christian Faith—Christian faith becomes a reality when the stories of the Bible and our personal experiences of God's love and grace inspire us to love God and to trust God's guidance, as we make decisions about living our lives each day. Christians want to learn more about Jesus' teachings. Christians want to discover the gifts of God that come through the Holy Spirit. Christians want to turn their full attention to learning more about what it means to live as a person of faith. Christians are not satisfied simply to know

the Bible and to believe in God; Christians want to grow in their understanding of God's purposes. Christians want their relationship with God to grow deeper day-by-day and year-by-year.

- Become Part of a Christian Community—Christians recognize that the ability to grow in relationship to God is possible only in fellowship with other Christians. Although Christians value time alone in prayer and communion with God, Christians also welcome times to praise God and give thanks for God's gracious love and care in worship and prayer with one another. Through the bond of Christian relationship that develops, Christians strengthen one another so that they are able to carry their experience of God's presence and love into the activities of their everyday lives.

- Answer God's Call to Christian Living—Living a Christian life does not come automatically. It comes through study, worship, and learning together. Sunday school is a beginning for children and youth. Sunday school, as well as many other settings for Christian formation, is essential for adults! When people learn to follow the example of Jesus Christ, they become Christian examples, revealing the love of God through their own actions at home, at work, at play, at church, or anywhere they may be. A yearning to follow the example of Jesus leads Christians to recognize the needs of others and to seek ways to serve in God's name. Through Christian education activities at church individuals and families find ways to serve God by serving others.[15]

Christian education does not happen quickly. Christian education is not something we do once as children—then when we get older, we have simply got it. No, Christian education is a lifelong process of learning, believing, growing, and serving. Christian education is a never-ending process that is enabled in Christian community, as Christians continue to study, worship, fellowship, and serve together. The lessons of Christian education make it possible for us to practice love and to live as children of God. How well we—children, youth, or adults—learn those lessons day by day will determine what kind of church we are Sunday by Sunday.[16]

---

[15] UMC.org, "Christian Education, What's That," accessed October 11, 2014, http://www. umc. org/resources/christian-education-whats-that.

[16] UMC.org, "Christian Education, What's That."

Christian education is a sacred responsibility. To give Christian education less than our best would be unfaithful to the life God has called us to live and to the world God has called us to serve. If there is ever a generation somewhere, sometime, that does not know the power of God's love, it will be because some generation did not continue to teach and learn.[17]

[17] UMC.org, "Christian Education, What's That."

CHAPTER FOUR

THEOLOGICAL FOUNDATION

The definition of faith formation is to deepen people's contact with Jesus Christ via educational and enrichment opportunities. Designed to touch the intellect as well as the heart, these programs help people live and experience a more Christ-centered life. Faith formation is synonymous to Christian education. The goal of faith formation is to help the faithful of all ages to grow in both human and Christian maturity, enriching the whole of life with the leaven of the Gospel. Consequently, appropriate goals and content will embrace all the faith dimensions of an adult life—for example, understanding and communicating the faith, skills needed for personal growth, the experience of family life, relationships, public service, and concern for the common good. Adult faith formation must engage the particular needs and interests of the adults in each local community. To be faithful and effective it will offer, over time, a comprehensive and systematic presentation and exploration of the core elements of faith and practice—a complete initiation into a complete way of life. It will do so in a way that is accessible to adults and relates to their life experiences, helping them to form a Christian conscience and to live their lives in the world as faithful disciples of Jesus.[1]

[1] USCCB.org, "Adult Faith Formation," accessed October 9, 2014, http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/adult-faith-formation/.

This integration of actual life experience, diverse adult learning needs, the study of scripture, and the teaching of the Church's tradition will create a vibrant learning environment. It will also challenge the creativity of those who establish the direction, plan the content, and provide programs of adult faith formation. Meeting the challenge will be both demanding and rewarding. For guidance, we offer the following goals, principles, content, and approaches. Three major goals guide and direct efforts in adult faith formation:

1) Invite and Enable Ongoing Conversion to Jesus in Holiness of Life. In response to God's call to holiness, our faith, and life, as adult disciples are grounded in developing a personal *relationship with Jesus*, "the Holy One of God" (Jn 6:69, Mk 1:24). As its first goal, faith formation helps adults "to acquire an attitude of *conversion to the Lord*." This attitude fosters a baptismal spirituality for adults. It leads them to recognize and repent of sin in their hearts and lives, to seek reconciliation through the sacraments, and to embrace the invitation and challenge of an ever-deepening faith in Jesus. It means putting on the mind of Christ, trusting in the Father's love, obeying God's will, seeking holiness of life, and growing in love for others. Deepening personal prayer is a significant means toward growth in holiness in daily life.

2) Promote and Support Active Membership in the Christian Community. As adult believers, we learn and live our faith as active members of the Church. Our response to God's call to community cannot remain abstract and unincarnated, but rather, reveals itself concretely by a visible entry into a community of believers . . . a community which itself is a sign of transformation, a sign of newness of life: it is the Church, the visible sacrament of salvation. Accordingly, faith formation helps adults make "a conscious and firm decision to live the gift and choice of faith through membership in the Christian community, accepting co-responsibility for the community's mission and internal life. Adults not only receive the ministries of the Christian community, they also contribute to its life and mission through the generous stewardship of their gifts.

3) Call and Prepare Adults to Act as Disciples in Mission to the World. The Church and its adult faithful have a mission in and to the world: to share the message of Christ to renew and to transform the social and temporal order. This dual calling to evangelization and justice is integral to the identity of the lay faithful; all are called to it in baptism. Accordingly, faith formation seeks to help each adult believer become more willing and able to be a Christian disciple in the world. As salt of the earth and light for the world (cf. Mt 5:13-

> 16), adult disciples give witness to God's love and caring will so that, in the power of the Spirit, they renew the face of the earth.[2]

The apostles had only the word of God, Holy Spirit and prayer as resources for Christian education and faith formation. They engaged in teaching and in prayers not just methods of considering salvation is of the Lord. Biblical theology is the bedrock of Christian education and faith formation. The Bible is the standard for the approach taken in education and the content of Christian education. Theological education does not narrow on God's word only but it puts other fields of discipline into consideration as revealed from the scriptures. In other words, whatever people will study about God shall be that which He revealed about Himself in the scriptures (Dt 28:28). Theological education is not setting out to search for God but setting out to search for that which God had revealed in His word. Theological education may thus be conceived as a program that is designed to transform and train those called by God for ministry. Theological education is not designed to disengage theologians from the society but to contribute spiritually to the society. The goal of theological education is to lead people to biblical concept of God as a creator, Lord, and redeemer. The aim of theological education is to reveal the biblical concept of humanity as created in the image and likeness of God, but sinned and is in need of salvation. Theological education should lead persons to the biblical concept of salvation, which can only be obtained by grace.[3]

Christian education is a Christ centered or God centered education carried out in homes, churches, or schools. Christian education, as Sara Little asserts, "is a servant and

---

[2] USCCB.org, "Adult Faith Formation."

[3] Dabai Bamalyi, "A Theology and Philosophy of Christian Education," accessed October 14, 2104, http://www.biblicaltheology.com/Research/BamalyiD01.pdf.

not a master of revelation." Biblical revelation determines the educational tasks and guides the educational process since the Bible functions as the primary source and the only inerrant criterion for the truth; all presumed facts and opinions must be tested by the word of God. An understanding of the nature of biblical revelation has tremendous implication for Christian education. According to John Wade et al, in his book: *"Introduction to Christian Education"* biblical revelation sets standards and provides basis for all Christian education, including both the contents that are taught and the method by which they are taught. All educational factors must be in keeping with the reality of the Bible. Since Christian education has to do with what we teach and how we teach it.[4]

The biggest challenge to Christian education is secularism. The recent trend is you must own a circular degree before you can be qualified to be a pastor, namely by reading psychology to become a Christian counselor. Only the word of God can prepare a minister. Christian education that is suppose to be a channel of transmitting divine truth that was once handed down experienced a drastic shift with the advent of science on the idea of discovering new truths. Science is progressive. The scientific approach human problems from a wrong presuppositional basis.

Jaarma's concept of Christian education is of vital importance according to him; education must now be redemptive. It must cultivate the individual in all his resource in keeping with the awful reality of sin and all its tragic consequences and the saving grace of God in Christ Jesus. Jaarsma saw no need to limit the narrow redemptive trust of education to home and church. Jaarsma explained thus, "to lead (covenant youth) to a decision for Christ is the goal of Christian education… in the school as well as in the

[4] Bamalyi, "A Theology and Philosophy of Christian Education."

home and the church. He said to underestimate the magnitude of this great task (redemption) by excluding it from the school, as a major objective is to undermine the very foundation of Christian education. Van Der Kooy noted, "The purpose of Christian education is the whole of man's life. Education is concerned with more than mere knowledge; the heart, too has its rights… the heart above all must be won for God and His service; the ultimate purpose in all education must be true worship (piety)."[5]

H. Norman Wright asks the question, "Where is the theology in the educational program of the local church?" It is frequently discovered in one of three embarrassing positions: 1) churches take for granted that a theological content is in existence and usage; 2) no thought, consideration, or heed is ever given to theological content either in the initial founding of an educational venture or in periodic examination and review; or 3) theology as content is left to the pastoral teaching and preaching as the sole avenue of transmission.[6]

Yet a program of Christian education is in reality not a Christian education unless there is a sound theological basis and thrust in the totality of the pedagogical encounter. Is the professional Christian educator or teaching layman cognizant of the theological nature of the teaching ministry? Can they immediately and precisely indicate where the theological content is in evidence in the methodology, curriculum, or educational philosophy of the program? Conflict and puzzlement does exist in some minds when theology and Christian education are merged for discussion purposes. There are those who lack the ability to bridge the gulf between the two disciplines. But theology is the

---

[5] Bamalyi, "A Theology and Philosophy of Christian Education."

[6] H. Norman Wright, "Theology as the Basis for Christian Education," accessed October 9, 2014, http://www.galaxie.com/article/bsac128-510-06.

core, the foundation, and the source for all the content of the teaching. Theology is essential to and inseparable from Christian education. There are several suggested reasons for the apparent lack of integration of theology and Christian education. First, the former position of theology as a discipline may have contributed to the current state of affairs. One Christian educator wrote, "Theology was once the queen of the sciences.[7]

As all roads once led to Rome, so all roads of learning once led to theology. A medieval wood cut illustrated learning as a house consisting of several rooms. These rooms represented the seven liberal arts, the comprehensive and full extent of human wisdom. The tower room, which was reached after one had passed through all seven was termed—Theology. In short, all learning served theology, the wisdom or knowledge about God." But since then, theology has fallen from its pinnacle and has gradually been isolated from the liberal arts and in some sense from the main paths of life itself. Educators have cited many reasons for this: 1) theology as a discipline was not that concerned with this world while man was; 2) theology warred with science and democratic processes; and 3) of importance to the Christian educator, theology, educational philosophy, and methodology formation ceased to be relevant.[8]

There is need for educational reforms so as to check out for all the secularism, humanism, which had crept into the modern day Christian education. There is need to go back to the Bible as the only source of authority in Christian education. It is good for churches to influence secular education in the world. Christians should be involved with colleges and universities and influence the content of curriculum and impact society.

---

[7] Wright, "Theology as the Basis for Christian Education."

[8] Wright, "Theology as the Basis for Christian Education."

Christians should be careful not to baptize secular teachings and use them in Bible institutes to training pastors. For the betterment of education, there is need to have an important linkage between church and schools. Penile academy is closely linked with Penile church and many church attenders had also attended the academy. Many of the children and young people are currently attending. The re-enforcement of teaching between church and schools enable yet a firm belief system to develop. Church of God Mission International had added fellowship in their school curriculum as a means of teaching God's word, and training her student for godliness.[9]

Post Modernism, the idea that each person's view is as good as others; education by discussion and democracy is preferred in the class. The teacher serves as a guide to the student discovering himself, rather than an instructor in a body of knowledge. According to Charles Spurgeon, instruction should be given in definite, dogmatic form. Tutors should not teach their students in that broad, liberal manner, which presents a number of viewpoints and leaves the ultimate choice to the student; rather they should forcibly and unmistakably declare the mind of God and show a determined predilection for the Biblical theology.

Kent Hodge, says,

> There is need for proper knowledge of the truth. As Wayne Grudem states: I am convinced that there is an urgent need in the church doctrine, or systematic theology. Not only pastors and teachers need to understand theology in greater depth—the whole church does as well one day by God's grace we may have churches full of Christians who can discuss, apply and live the doctrine teachings of the Bible as richly as they can discuss the details of their jobs or hobbies … Once that happens, I think that many Christians will find that understanding (and living) the doctrines of scripture is one of greatest joy.[10]

---

[9] Wright, "Theology as the Basis for Christian Education."

[10] Wright, "Theology as the Basis for Christian Education."

Contrary to humanism, the author recommends a Christ centered education. Because Christian education is transmission of content, which is a major priority in a philosophy of Christian education, the content must be scripture-oriented and central theme of scripture and his redemptive work. A Christ centered education focusing on a biblical Christ and His finished work, for redemption help prevent theological syncretism with natural sources of epistemology, and maintain objectivity in educational content. Christian education is not so much a matter of technique but a matter of calling and electing. Neither the church nor school calls but God Himself calls whomsoever He chooses to call. The Christian educator should be careful not to borrow secular methods into the Christian education considering all methods and techniques that are borrowed into Christian education, which derive their origin from behavioral sciences, anthropology, sociology, and psychology. The weakness of these secular theories is that they operate from naturalistic and humanistic assumptions, which undermine the word of God and human responsibility.[11]

Contrary to the liberal and neo-orthodox approaches, emphasis should be more in the word of God. Christian education is a servant not a master of Revelation (Bible). Revelation should determine the educational task and guide the process; since the Bible functions as the primary source and the only inerrant criteria for truth, all presumed facts and opinions must be tested by the Bible. Christian curriculum must derive its foundational handbook for Christian and theological education from the Bible. Simply because of result the Christian educators should be careful not to baptize secular teachings and use them in Bible institute to train pastors. Christian educators should leave the results to God. Only God knows how to save this world. Borrowing methods from

[11] Bamalyi, "A Theology and Philosophy of Christian Education."

circular world into Christian education can help churches make crowd or gather crowd that have no knowledge of salvation. An exegetical understanding of the scripture, exposure to the teaching ministry, personal study, application to daily life, mentoring, and the Holy Spirit, are the basis for sound Christian education. Therefore, emphasis should be given to the word of God, not mere methods. The early preached and taught the gospel of Christ through the power of the Holy Spirit. The result was, "and the Lord added to the church daily those that where being saved" (Acts 2:47).[12]

[12] Bamalyi, "A Theology and Philosophy of Christian Education."

CHAPTER FIVE

THEORETICAL FOUNDATION

Thus far we have look at the biblical, historical, and theological foundations that support this Doctor of Ministry project. We have gleaned much substance to substantiate a clear remedy for the lack of member participation in servant leadership and servant ministry roles in the life of the church. We will now turn our attention to existing effective models of ministry that empower, encourage, and equip members of the local church to become bold ambassadors and disciples of Christ for the transformation of the world.

In the United Methodist Church, lay servants are to serve the local church or charge in any way in which their witness or leadership and service inspires the laity to deeper commitment to Christ and more effective discipleship. This includes the interpretation of scriptures, doctrine, organization, and ministries of the church. In the book of Nehemiah, the people of God were inspired and encouraged by a strong leader who embraced the will of God for his personal life and for the lives of those God put under his care. Under Nehemiah's leadership, the people who were under extreme duress and pressure to perform allowed Nehemiah to lead and guide them to successfully complete the will of God for the sake of God's people and the holy city of Jerusalem. This model demonstrated that strong ministry leadership is vital in mobilizing people against resistance. According to the text, Nehemiah's leadership inspired his followers to

have a mind to work, yielding good success. However, this model is successful only when the ministry leader is functioning at their maximum potential. Its limitation is that the leader is the only person who possesses the passion and zeal to carry out the work of ministry for the Lord. In order for this model to become sustainable, more leaders must be developed among the followers who are able to walk along side the leader to provide balance and ensure a successful ministry endeavor.

In the book of Ephesians, Paul equipped the people based on their spiritual gifts so that they formed one body, the body of Christ, working as a unit to fulfill the work of ministry that was required in Ephesus. When all of the people were equipped with spiritual gifts, they were able to possess great power making the work of ministry easy to accomplish.

"How to get Your Church Members More Involved" is an article by Excellerate Church Software. The article suggests one of the hardest aspects of managing a church is getting people to become involved and few churches consider themselves as having sufficient member involvement. The article recommends four ways for churches with low member participation to increase their involvement.

1) Share An Exciting Vision - This is the core of every successful attempt to get people involved in the life of your church. All the gimmicks and all the systems in the world cannot do anything if your members never say to themselves, "I want to be a part of that." But, if you dream big and share that dream with your members, you give them something to latch onto and something they can unite behind. Of course, you also have to accept that not everyone wants to dream big. Churches will have some members who prefer to show up on Sundays and go home without any other involvement or commitments. You cannot fall into the trap of catering to these people. You have to dream big and share your vision in spite of those who do not want to be involved. On those hard days, just remember that dreams are viral. You may not get a lot of response at first, but slowly and surely you will get two or three more people charged up, and they will each get two more people, and so

on and so on, until the whole church is excited and those who do not want to dream big start to be infected by the excitement.

2) Give People Opportunities To Be Involve - This may sound simple (or even stupid, since you obviously have opportunities open), but it's worth thinking about. Just because you have opportunities doesn't mean your members know you do. In fact, one of the most common problems churches have is that uninvolved people look around, see everything works fine, and assume there's no need for help. All the while, you have three volunteers working twenty hours a day in addition to their full time jobs, just so everything at church runs smoothly.

   Your job is to make it clear that more volunteers are needed, that small groups are open to everyone rather than a select few, and that anyone who wants to help in church is welcome to. Some ways to make this clear is by:

   Letting members know what you would do if you had more volunteers and more leaders (so they contrast the present situation with your dream, rather assuming that if everything is working there must not be any need for help).

   Advertise areas that need more volunteers. You can do this verbally, you could have a volunteer fair, you could send emails, or even post needs on your website.

   Take your overly-active members (those who tend to do the work of three people) and change up their responsibilities. I would not suggest too radical of a change, but if you have a new ministry or a new need come up, take one or two responsibilities away form an over-active member and put them in charge of the new ministry. In order to make sure someone picks up the slack, publicly announce the change in roles and announce that you need volunteers to join the ministries your over-active member is leaving. This is also a good chance to publicly acknowledge those who work hardest to serve the church.

3) Start A Connection Desk - This is a central place where people can get information on small groups, learn about serving opportunities, fill out prayer request cards, and basically do anything else related to connecting into the body of the church. At the end of every service, they invite anyone who is new and interested in getting connected to stop by.

   Because they mention the connection desk in every service, people hear about it the first time they come. It is important to reach first time guests, because there is a small window when people are willing to work at getting connected. Once people find friends in the church, they will feel connected enough that they will not put forth the effort to try something new. But, if a first or second time guest is interested in the church, they are desperate to get connected and meet more people and will work hard to do so. The connection desk meets that need and channels this desire toward integrating people in to the heart of the church.

4) The First Serve - A first serve is where prospective volunteers are allowed to test-drive a service opportunity with no strings attached. Too many times we in the church are so hungry for volunteers that we latch onto anyone who shows interest and never let them out, which makes people more hesitant to express interest. Because a first serve has no strings attached, it encourages people to try out different ministries and find one that fits them.[1]

In *Starting Small Groups: Building Communities That Matter*, Jeffery Arnold says that well-known pastors have proven that small groups increase church vitality. However, few congregations involve more than five percent of their members in groups of ten to twelve person that meet weekly or bi-monthly for Bible study, prayer, and sharing. Arnold says the reason for such small numbers is based on motivation and knowledge. Because members do not understand the value of small groups, some leaders lack the motivation to establish them. Other church leaders lack the know-how to establish and multiply small groups.[2]

Small groups produce multiple benefits. They can release the ministry of the laity, offer superior pastor care, and better challenge people to be like Jesus Christ. Yet many churches run into roadblocks and encounter frustrations. Arnold says that there is a difference between a small group and a small group ministry. Small group ministries meet actual need, are successful, and can identify how their success is gained and maintained. According to Arnold there are nine reasons small groups are effective:

1. They are biblical
2. They help us learn and practice Christian principles
3. They help us build relationships

---

[1] Excellerate Church Software, "How to Get Your Church Members More Involved," accessed October 14, 2014, http://www.excellerate.com/articles/how-to-get-your-church-members-more-involved/.

[2] Jeffrey Arnold, *Starting Small Groups: Building Communities That Matter* (Nashville, TN: Abingdon Press, 1997), 9.

4. They provide support
5. They provide a forum to pray for one another
6. They provide an opportunity for accountability
7. They offer discipleship
8. They offer opportunities for evangelism
9. They offer opportunities for service within and outside of the group.[3]

The definition of small groups according to Arnold is an intentional gathering of a small number of people who commit themselves to regular meetings for the purpose of becoming disciples of Jesus Christ. The basic organizational structure takes the form of the following.

- Mission Statement: Through the small group ministry people will be reconciled to God and to one another.
- Size: Each group will have between five and ten members, including one leader and one apprentice leader.
- Meeting Frequency: Groups are encouraged to meet three times per month or a minimum of two times per month. We encourage that two of the three meetings be for sharing, Bible study, and prayer. The third meeting can be for service or socializing.
- Administrative Structure: The administrative structure is a modified meta-church design: 1) Small groups from five to ten individuals that include a leader and apprentice; 2) Coordinators who work with four to five group leaders; 3) and members of a Small Group Committee, including the pastor, associate pastor, and coordinators.

  Coordinators meet with the assigned group leaders at least once during each month, to offer support and guidance. All of the leaders, apprentice leaders, coordinators, and pastors will meet monthly for mutual support, training, nurture, and worship. The Small Group Committee meeting will be held on the fourth of the month.
- Duration of a small group: When a group is formed, the leader and the group will commit to a minimum group life of three months. Each group will create a covenant, which will last for no more than six months. The covenant can be

[3] Arnold, *Starting Small Groups,* 125-126.

> renewed at six-month increments (or less if desired). If a group grows to more than ten, the apprentice leader and several of the group members will birth a new group. If a group continues meeting past a year, the group, together with its leader and coordinator, will evaluate whether the group should continue, birth a new group, disband, or find another mission.[4]

Volunteers in the local church have discovered what followers of Christ have known for centuries—that the local church is the hope of the world and it is a privilege to serve the cause of Christ as a volunteer.[5] According to Tony Morgan and Tim Stevens, it is a privilege to invite people into what might be the only activity in their lives that causes them to feel worth and significance, one in which they might experience for the first time being used by God Almighty to touch another human life. They continue, we do not need volunteers and we do not ask for help because most people will not jump onto a sinking ship. Instead of telling people what you need, tell them how you can help them use their gifts and experiences. Explain how they can find purpose and fulfillment. Communicate the mission and vision of the ministry, and then tell them how they could influence the lives of others by filling a particular role. Share stories of people who are already serving, and let them explain why they love to give their time and talent to the cause. Better, yet share stories about people who have benefited directly from the ministry.[6]

In *Your Volunteers: From Come and See to Come and Serve*, Chris Mavity says that there is one resource every church has more than anything else: people. Churches (with few exceptions) have more people than money, space, or staff. That means to be

---

[4] Arnold, *Starting Small Groups*, 126.

[5] Tony Morgan and Tim Stevens, *Simply Strategic Volunteers: Empowering People for Ministry* (Loveland, CO: Group Publishing, 2005), 14.

[6] Morgan and Stevens, *Simply Strategic Volunteers*, 17-18.

effective, we must have a good game plan in place for helping those who come and see to become people who come and serve. By having an effective game plan, we increase our potential to grow and have positive impact on our congregation, our community, and beyond.[7]

Mavity says, when pastors and church leaders shift their mindset and see their volunteers as true disciples and adjust their practices to reflect that importance accordingly, the trajectory of their ministry makes an immediate upward tilt. It takes that type of mindset to develop a thriving group of volunteers who serve with passion and love what they do and who they do it for. The results are the foundation of a thriving volunteer ministry based on the following principles and practices.

- Expand Your Foundation – No church can grow beyond the strength of its foundation. Nor can it afford to hire all the help necessary to skillfully serve the congregation and community in which it resides.

- Create Momentum – Thriving volunteers attract more volunteers. People talk to other people. They share about their experiences. They encourage others to do what they love doing. Think about it: word of mouth and be a great ministry tool when working with volunteers.

- Lighten the Load – As more people engage in ministry, more work gets done—but it can also be easier to do. Two horses pulling ne wagon can haul a lot more than each horse individually.

- Foster Longevity – Volunteers who are fulfilling their roles keep serving even when ministry becomes challenging. When you match people to roles uniquely suited for their divine makeup, skill set, personality, and interests, you produce volunteers who last.

- Create Buzz – Visitors are impacted by the volunteers you have in place. First-time guest at your church will typically encounter a number of volunteers on any given week, and those volunteers often become some of the greatest points of connection for new attenders.

---

[7] Chris Mavity, *Your Volunteers: From Come and See to Come and Serve* (USA: A Better Ministry, 2014).

Mavity concedes that while these principles are not the only benefits of a church with a thriving volunteer ministry, but these are some big wins each church can experience when it has thriving volunteers serving.

Marlene Wilson gives theological evidence for members to be involved in the life of the church through serving in its various ministries. In her book, *How to Mobilize Church Volunteers,* Wilson says, "So when we talk about learning how to mobilize the people in our churches, it is essential that we pause before getting into the "how-tos" and deal seriously with the "whys." She says, that is really what theology is—the why behind our beliefs and actions. And that is exactly where the church is and must be different from any other organization. We must be clear about or reasons for both being and doing, or church work becomes just another activity to squeeze in (if we must) or get out of (if we can).[8]

Oscar Feucht suggest that the church is an organism—a living, changing, dynamic body—rather than an organization. The reason Christians come together as that body is to receive the power of the Spirit promised to us, not that we might be just an effective organization, but that we might be the church. And not the church stacked neatly in a row on every other block in towns and cities, but the church in the everyday lives of real people along the highways and byways of life. This becomes the theology—the why of Christians involvement.[9]

Wilson suggest that it is time to take theology out of the hallowed halls, blow off the dust, and bring it into our living rooms, board rooms, and even bedrooms. For

---

[8] Marlene Wilson, *How to Mobilize Church Volunteers* (Minneapolis, MN: Augsburg Publishing House, 1983), 12.

[9] Wilson, *How to Mobilize Church Volunteers*, 12.

theology is not something you merely study—it is something you live. A persons theology is meant to be personal, vibrant, and ever-growing, not static, impersonal, and boring. It is the stuff of life—beliefs impacting, life impacting, faith impacting, actions impacting beliefs—with God directing the scenario for each of us.

In Building Up the Body: Encouraging, Equipping and Enabling Volunteers in the Church, Richard Steel says many volunteers are doing what they do for the love of those they serve, whether face to face or more indirectly, and the love of the cause or the activity. Love is a key driver for volunteering, even if not every volunteer might describe it in that way. The love of God as a Christians drives volunteers to serve. Building up people as volunteers is not just for the benefit of our individual churches nor just for their personal development. It is about playing our small part in building up God's kingdom, enabling the church to reach out into all walks of society, all professions, all networks. It is about fiving people skills and experiences that make them better people for God and his mission in the world.[10]

People volunteer for a variety of reasons; this is why it is important to build them up. People may share the vision for the project or have a real passion for the particular cause or group. A friend can draw in people and then develop a passion, or feel prompted by a personal need. Other reasons people volunteer are:

- Some people have a strong personal motivation
- Some have a personal commitment to the cause
- For a general concern for the community

---

[10] Richard Steel, *Building Up the Body: Encouraging, Equipping, and Enabling Volunteers in the Church* (Seattle, WA: Amazon Digital Services), ebook.

- Through the example of others
- Feeling called to make a difference

Virtually every church faces the issue of members who are perpetually uninvolved. They are the spectators in the congregation. Many are faithful enough attendees but never move beyond that to be actively involved in the ministry of the church and mission of God. They go for the show, but not to serve. Why is that? The immediate assumption by many pastors and leaders is that all of the uninvolved attendees are simply lazy. They know they should serve, but they just do not see the need or have the desire. This can be a dangerous attitude to have. Not everyone is inactive for the same reasons. Virtually every church faces the issue of members who are perpetually uninvolved. There are three basic reasons people stay comfortably seated in their pews instead of serving. Once we know why, then we can go about helping them to move into service.

First of all, some people feel useless. These individuals feel as if they do not have anything significant to offer in ministry. They may believe that they personally are not qualified to serve in a ministry capacity or they might think that only special clergy can truly be involved in God's work. What really needs to be corrected here is ignorance. Those who feel useless simply may not know that they have been called and gifted by God for ministry. They need to learn what Peter wrote in his first epistle: "Based on the gift they received, everyone should use it to serve others, as good managers of the varied grace of God."

Those commonly referred to as clergy and laity are both called to ministry—the only question is the kind of ministry they do. The fear is that we have created a class

system in the body of Christ comprised of the called and the not so much called. Nothing could be further from the truth. All are called to the ministry—pastors have a different role, but it's a common call. People are called to ministry at conversion, not at some subsequent event. It is the ordinary that are called to ministry, not the extraordinary. Those who feel useless have to be patiently taught that God has gifted them for service within the body. Once they grasp this as fact, they can become some of the best ministers in the congregation. People are called to ministry at conversion, not at some subsequent event.[11]

Secondly, some people are hurting. It is a simple fact that our church contains those who have been hurt and are still hurting. Church and church leaders have hurt some of them. They left a bad situation at a previous church. They were serving in an unhealthy situation. Because of their past, they are hesitant to get involved again. Healing and help should be our goal for these members. For those who have been severely wronged, the first priority must be to love them. Church leadership should be gracious and provide the help needed to bring that person into a place of healing. The time to serve will come, but they need to be served first. For others, they may have experienced some of the frequent pains that come with service. Often times, those who are hurting feel as if they are alone. They do not realize someone or something has hurt everyone who has served in church for any period of time. That is ministry. It is messy. These people need encouragement to

[11] Ed Stetzer, "3 Reasons People Are Not Involved In Your Church," The Exchange, accessed October 3, 2014, http://www.christianitytoday.com/edstetzer/2014/june/3-reasons-people-are-not-involved-in-your-church.html?paging=off.

become involved again. We should come alongside them and motivate them to "love and good works."[12]

Thirdly, some people are lazy. Some people simply do not want to serve. They want others to do all the work, while they enjoy the benefits. People would rather be an object of the church's ministry than a partner in it. Too many church members maintain this me-first attitude. This is part of human nature. It is easier to be a consumer than a co-laborer. But that does not mean it is biblical. Churches must make it much more difficult for those who want to come and be lazy. They need to be challenged. The thing about laziness is that it is contagious. Serving is hard enough. No one wants to work while dozens of other people sit around and watch. It causes those who are working to reconsider actually working. If it is not corrected, you go from a church with only a few working to a church with no one involved in the ministry.[13]

Sometimes there are genuine reasons and various circumstances of life why people do not serve. Other times, the reasons are less convincing. In other cases, there is more that can be done by ministry leaders to encourage people to use their gifts to serve. It is a heart change, not a guilt trip that will lead people to serve. But as ministry leaders, it is helpful for us to understand the reasons and excuses people provide, as we pray for their hearts to change, and pray for wisdom as we seek to encourage them to use their gifts for the benefit of God's family, to the glory of God.

From non-involvement to involvement, the church must move everyone toward serving. All God's people are called to the ministry, all God's people are sent on mission. Every church has those who are not actively involved in the ministry of the local body,

---

[12] Stetzer, "3 Reasons People Are Not Involved."

[13] Stetzer, "3 Reasons People Are Not Involved."

but not everyone is uninvolved for the same reason. It is up to the leadership of the church to determine who feels useless and needs encouragement, which is hurting and needs help, and who is lazy and needs correcting. The church has been commissioned by Jesus to make disciples. The only way you can accomplish that task beyond the walls of your church is by having engaged, involved and active disciples within the walls.[14]

At some point in the development of healthy volunteers, faith formation has to give way to volunteers becoming servant leaders. Servant leadership is a philosophy and set of practices that enriches the lives of individuals, builds better organizations, and ultimately creates a more just and caring world. While servant leadership is a timeless concept, the phrase "servant leadership" was coined by Robert K. Greenleaf in *The Servant as Leader*, an essay that he first published in 1970. In that essay, Greenleaf said: "The servant-leader is servant first… It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions…The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature.[15]

The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become

---

[14] Stetzer, "3 Reasons People Are Not Involved."

[15] Robert Greenleaf, "What Is Servant Leadership," The Center For Servant Leadership, accessed October 14, 2014, https://greenleaf.org/what-is-servant-leadership/.

servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? A servant-leader focuses primarily on the growth and well-being of people and the communities to which they belong. While traditional leadership generally involves the accumulation and exercise of power by one at the top of the pyramid, servant leadership is different. The servant-leader shares power, puts the needs of others first, and helps people develop and perform as highly as possible.[16]

Research by Butler University identifies ten characteristics of vital servant leaders.

1) Listening - Traditionally, leaders have been valued for their communication and decision making skills. Servant-leaders must reinforce these important skills by making a deep commitment to listening intently to others. Servant-leaders seek to identify and clarify the will of a group. They seek to listen receptively to what is being said (and not said). Listening also encompasses getting in touch with one's inner voice, and seeking to understand what one's body, spirit, and mind are communicating.

2) Empathy - Servant-leaders strive to understand and empathize with others. People need to be accepted and recognized for their special and unique spirit. One must assume the good intentions of coworkers and not reject them as people, even when forced to reject their behavior or performance.

3) Healing - Learning to heal is a powerful force for transformation and integration. One of the great strengths of servant-leadership is the potential for healing one's self and others. In "The Servant as Leader", Greenleaf writes, "There is something subtle communicated to one who is being served and led if, implicit in the compact between the servant-leader and led is the understanding that the search for wholeness is something that they have."

4) Awareness - General awareness, and especially self-awareness, strengthens the servant-leader. Making a commitment to foster awareness can be scary--one never knows that one may discover! As Greenleaf observed, "Awareness is not a giver of solace - it's just the opposite. It disturbed. They are not seekers of solace. They have their own inner security."

5) Persuasion - Servant-leaders rely on persuasion, rather than positional authority in making decisions. Servant-leaders seek to convince others, rather

---

[16] Greenleaf, "What Is Servant Leadership."

than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant-leadership. The servant-leader is effective at building consensus within groups.

6) Conceptualization - Servant-leaders seek to nurture their abilities to "dream great dreams." The ability to look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day-to-day realities. Servant-leaders must seek a delicate balance between conceptualization and day-to-day focus.

7) Foresight - Foresight is a characteristic that enables servant-leaders to understand lessons from the past, the realities of the present, and the likely consequence of a decision in the future. It is deeply rooted in the intuitive mind.

8) Stewardship - Robert Greenleaf's view of all institutions was one in which CEO's. staff, directors, and trustees all play significance roles in holding their institutions in trust for the great good of society.

9) Commitment to the Growth of People - Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, servant-leaders are deeply committed to a personal, professional, and spiritual growth of each and every individual within the organization.

10) Building Community - Servant-leaders are aware that the shift from local communities to large institutions as the primary shaper of human lives has changed our perceptions and has caused a feeling of loss. Servant-leaders seek to identify a means for building community among those who work within a given institution.[17]

The servant leader understands the importance of day-to-day details. When we think of great leadership, many of us think about what may be termed, The Great Talk. We think about Martin Luther King's dream; we think about what we can do for our country. We think about fire and brimstone, or slogans from revolutionaries. And yet, the truth of the matter is these speeches make up a very small portion leadership, and their

[17] Butler University, "10 Principles of Servant Leadership" accessed October 14, 2014, http://www.butler.edu/volunteer/resources/principles-of-servant-leadership/.

need is even smaller for a servant leader. Being a servant leader is more about the one-on-one discussions and in taking care of the every day details.[18]

[18] Butler University, "10 Principles of Servant Leadership."

CHAPTER SIX

PROJECT ANALYSIS

The project analysis is based on the results of a spiritual gifts assessment and analysis, pre and post test results, knowledge of spiritual formation, and knowledge of the gift based ministry. The triangulation method of data analysis was used to ensure that the findings received would be valid and representative of the initial hypothesis that if principles of faith formation through Christian education are embraced by lay members of the church, greater levels of participation in church ministry and community service will be realized.

Spiritual Gifts

God has given us spiritual gifts for many purposes. Ultimately, all of these gifts have been provided to equip us to glorify God. The gifts of the Spirit were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect [complete, mature] man, unto the measure of the stature of the fullness of Christ . . . speaking the truth in love, [that we] may grow up into him in all things, which is the head, even Christ" (Eph 4:12–13, 15).

According to the Bible, spiritual gifts were given to manifest God's presence in the body of Christ on earth, to remind us of our dependence upon one another, to build unity in the church, to edify the church—individually and corporately, to reveal the living God to unbelievers, and to bring glory to God.

As the church, it is important that every member be aware of his or her spiritual gifts and to be able to use their gifts for the sake of the church and the community while glorifying God. The growth and effectiveness of the church is dependent on its members using their gifts in service to others rather than for being a member of the church only. The most effective way for members of the church to use their spiritual gifts is first by discovering what their spiritual gifts are through the process of a spiritual gifts test.

When a spiritual gifts test is administered and evaluated, the member can have a clear indication to the way God intends to use them in His service. Through experience and based on the lack of membership participation in the ministry and mission of the church, too few members are aware of their giftedness and therefore, are unable to assist the church in reaching its vision and mission.

The participants in this project were given a spiritual gifts assessment to determine their gifts for ministry. Below is the spiritual gifts assessment that was administered, however, it is important to know that there are a variety of spiritual gifts assessments available from a variety of sources.

The participants answered a series of ninety-six questions and their answers were placed on a specially designed score sheet. Once the score sheet was tabulated, the gifts were determined. The highest scores from the score sheet established the highest order of gifts.

SPIRITUAL GIFTS ASSESSEMENT

Statements for Consideration

1. I enjoy working behind the scenes, taking care of little details.
2. I usually step forward and assume leadership in a group where none exists.
3. When in a group, I tend to recognize and approach those who are sitting or standing alone.
4. I have the ability to recognize a need and to get the job done, no matter how trivial the task.
5. I have the ability to organize ideas, people, and projects to reach a specific goal.
6. People often say I have good spiritual judgment.
7. I am very confident of achieving great things for the glory of God.
8. I could live more comfortably, but I choose not to in order to live with the poor.
9. God has used me to communicate the gospel in a language unknown to me.
10. Through my prayers, God has made the impossible possible.
11. I spend at least two hours a day in prayer.
12. I have seen God heal people through my prayers.
13. I enjoy giving money to those in serious financial need.
14. I enjoy ministering to people in hospitals, prisons, or rest homes to comfort them.
15. I often have insights that offer practical solutions to difficult problems.
16. I have understood issues or problems in the church and seen answers when others didn't.
17. I enjoy encouraging and giving counsel to those who are discouraged.

18. I have an ability to thoroughly study a passage of scripture, and then share it with others.

19. I presently have the responsibility for the spiritual growth of one or more young Christians.

20. Often when a person speaks in tongues, I get an idea about what God is saying.

21. I have an exceptional ability to learn foreign languages.

22. God often reveals to me the direction He desires the body of Christ to move.

23. I enjoy spending time with non-Christians, especially with hopes of telling them about Jesus.

24. I am more comfortable about the possibility of never marrying than most single persons.

25. I would like to assist the pastors or other leaders so they will have more time to accomplish their essential and priority ministries.

26. I don't mind asking others to accomplish an important ministry for the church.

27. I enjoy entertaining guests and making them feel "at home" when they visit.

28. I enjoy serving others, no matter how simple of little the task.

29. I am a very organized person who sets goals and makes plans to reach them.

30. I am a good judge of character and can spot a spiritual phony.

31. I often step out and start projects that other people won't attempt, and the projects are usually successful.

32. Living a simple lifestyle (without extravagances) is an exciting challenge for me.

33. Praying in tongues is personally meaningful to me in my prayer life.

34. God has used me to make things happen which were far beyond human means.

35. Whenever I hear reports on the news or prayer requests regarding needy situations, I am compelled to pray.

36. I enjoy praying for the healing of those who are physically or emotionally ill.

37. I joyfully give money to the church well above my tithes.

38. I feel compassion for people who are hurting and lonely and like to spend considerable time with them to cheer them up.

39. God has enabled me to choose correctly between several complex options in an important decision, when no one else knew what to do.

40. I enjoy studying difficult questions about God's Word, and I am able to find answers more easily and more quickly than others.

41. People often tell me their problems, and I encourage them.

42. When a question arises from a difficult Bible passage, I am motivated to research the answer.

43. I live to give of my own free time to meet other's needs.

44. I have interpreted tongues with the result that the body of Christ was edified or comforted.

45. I can adapt easily to different cultures, languages, and lifestyles and would like to use my adaptability to minister in foreign countries.

46. God has given me specific revelations concerning events, which will happen in the future. OR I often feel that I know exactly what God wants to do concerning a situation at a specific point in time.

47. I find it easy to invite a person to accept Jesus as their Savior.

48. I am single and have very little difficulty controlling my sexual desires.

49. I enjoy relieving others of routine tasks so they can get special projects done.

50. I can guide and manage a group of people toward achieving a specific goal.

51. I enjoy meeting new people and introducing them to others in the group.

52. I am very dependable for getting things done on time, and I don't need much praise and thanks.

53. I easily delegate significant responsibilities to other people.

54. I am able to determine with a high degree of assurance when a person is afflicted by an evil spirit.

55. I trust in God's faithfulness for a bright future, even when everything looks bleak.

56. Others tell me I sacrifice much materially in order to minister.

57. I have been overwhelmed by the Holy Spirit during prayer or worship and began to speak in tongues.

58. God has blessed my prayers so that supernatural results have come from otherwise impossible situations.

59. Others have told me that my prayers for them have been answered in tangible ways.

60. God regularly speaks to me concerning people's illnesses, urging me to pray for them.

61. I wouldn't mind lowering my standard of living to give more to the church and others in need.

62. I want to do whatever I can for the needy people around me, even if I have to make personal sacrifices.

63. People often seek my advice when they don't know what to do.

64. I have an ability to gather information from several sources to discover the answer to a question or learn more about a subject.

65. I feel a need to challenge others to better themselves, especially in their spiritual growth, without condemning them.

66. Others listen and enjoy my teaching of scriptures.

67. I enjoy working with people and desire to help them be the best they can be for the Lord.

68. I have interpreted tongues in a way that seemed to bless others.

69. I would like to present the gospel, in a country whose culture and lifestyle is different from my own.

70. I have a strong desire to speak messages from the Bible so people will know what God expects of them.

71. I would like more opportunities to tell others about Christianity and give them the invitation to receive Jesus in their lives.

72. I am single and enjoy it!

73. I enjoy helping others get their work done and don't need a lot of pubic recognition.

74. People respect my opinion and follow my direction.

75. I would like to use my home to get acquainted with newcomers and visitors to the church.

76. I enjoy helping people in any type of need, and feel a sense of satisfaction in meeting that need.

77. I am comfortable making important decisions, even under pressure.

78. I can determine whether a person's teaching is from God, Satan or human origin.

79. I often exercise my faith through prayer, and God answers my prayers in exciting ways.

80. Poor people seem comfortable around me.

81. I have spoken in a language unknown to me, that when interpreted brought a blessing to those who heard.

82. God uses me to work miracles for the glory of His kingdom.

83. When I pray, God frequently speaks to me, and I recognize His voice.

84. People often seek me out to pray for their physical healing.

85. When I give money to someone, I don't expect anything in return, and often give anonymously.

86. When I hear of people without jobs who can't pay their bills, I do what I can to help them.

87. God enable me to make appropriate application of biblical truth to practical situations.

88. I study and read quite a bit in order to learn new Biblical truths.

89. People will tell me things they won't tell anyone else, and say I am easy to talk to.

90. I am organized in my thinking and systematic in my approach to presenting Bible lessons to a group of people.

91. I help Christians who have wandered away from the Lord find their way back to a growing relationship with Him.

92. I have interpreted tongues in such a way that the message appeared to be directly from God.

93. I have no racial prejudice, and have a sincere appreciation for people very different from myself.

94. I find it relatively easy to apply biblical promises to present day situations.

95. I have a strong desire to help no-Christians find salvation through Jesus Christ.

96. Being single allows me much more time to serve the Lord, and I prefer this lifestyle over marriage.

Spiritual Gifts Questionnaire Score Sheet

Select the value from 0-3 that the statement is true in your life

0 = Not at all 1 = Little 2=Moderately 3= Strongly

Then add up the four numbers that you have recorded in each row and place the sum in the "Total" column

Answers /Value				Total	Row	Gift
1	25	49	73		A	
2	26	50	74		B	
3	27	51	75		C	
4	28	52	76		D	
5	29	53	77		E	
6	30	54	78		F	
7	31	55	79		G	
8	32	56	80		H	
9	33	57	81		I	
10	34	58	82		J	
11	35	59	83		K	
12	36	60	84		L	
13	37	61	85		M	
14	38	62	86		N	
15	39	63	87		O	
16	40	64	88		P	
17	41	65	89		Q	
18	42	66	90		R	
19	43	67	91		S	
20	44	68	92		T	
21	45	69	93		U	
22	46	70	94		V	
23	47	71	95		W	
24	48	72	96		X	

Name _____

Discovering Your Spiritual Gifts

You have just begun a process of discovering your spiritual gifts. As you reflect on the gifts you have tentatively identified through the questionnaire, try to discern which ones truly are, or are not, your gifts. To do so, follow this five-step approach:

1. EXPLORE THE POSSIBILITIES: Read through the three key chapters in the scriptures dealing with spiritual gifts (1 Corinthians 12, Romans 12, and Ephesians 4). Learn what the gifts are, what characterizes them and how they function in the Body of Christ, so that you can have something concrete to look for as you move ahead.

2. EXPERIMENT WITH AS MANY GIFTS AS POSSIBLE: The spiritual gifts analysis which you have just completed has helped you experiment with different gifts. Your feelings, reactions, and general outlook on the gifts were measured as you worked through the discovery questionnaire. Now you need to experiment further with the gifts you pinpointed in the analysis. Unless you try the gifts this analysis has revealed, you will have a hard time knowing whether you really have them or not. Get involved in ministry activity that will let you try out these gifts.

3. EXAMINE YOUR FEELINGS: Since God has put the Body together, you will feel fulfilled when functioning in the proper area. Thus, if you enjoy your attempts to use a particular gift that is a good sign that you possess it. If, however, you dislike the service activities associated with a certain gift that is a fairly good sign that you do not have it.

4. EVALUATE YOUR EFFECTIVENESS: Since spiritual gifts are designed to benefit others, you should see positive results as you use your gift(s). If you see no results when you experiment with a particular gift, you probably do not have that fit. But, it could be that you did not give it a fair try, or that it will simply take time for you to learn to use the gift effectively. As you evaluate, pray for the courage to be honest with yourself and with the Lord.

5. EXPECT CONFIRMATION FROM THE BODY: You cannot discover, develop and use a gift all on your own. Gifts are given to build up other members of the Body. If you have a gift, other Christians will recognize it and confirm it. If you feel that you have a particular gift but no one else agrees with you, then you should take a closer look at yourself and re-evaluate.

   Remember, in all of these five steps, the key is prayer. The Holy Spirit will lead you to accurate discoveries of your gift(s) if you allow Him to guide and direct you in all your endeavors.

Definitions And Scripture References

The following pages contain suggested definitions of the spiritual gifts. While not meant to be dogmatic or final, these definitions and supporting scriptures do correspond to characteristics of the gifts as expressed in the Spiritual Gifts Questionnaire.

A. HELPS – The ability to invest the talents one has in the life and ministry of other members of the Body, thus enabling those others to increase the effectiveness of their own spiritual gifts.

Mark 15: 40-41
Acts 9: 36
Romans 16: 1-2
1 Corinthians 12: 28

B. LEADERSHIP – The ability to provide overall vision and goals for the Body of Christ and to communicate these goals in such a way that they voluntarily and harmoniously work together to accomplish them.

Acts 15: 7-11
Romans 12: 8
1Timothy 5: 17
Hebrews 13: 17

C. HOSPITALITY – The ability to provide and open house and a warm welcome to those in need of food and lodging.

Acts 16: 14-15
Romans 12: 9-13
Romans 16: 23
Hebrews 13: 1-2
1 Peter 4: 9

D. SERVICE – The ability to identify the unmet needs involved in a task related to God's work, and to make use of available resources to meet those needs and help accomplish the desired results.

Acts 6: 1-7
Romans 12: 7
Galatians 6: 2
11 Timothy 1: 16-18
Titus 3: 14

E. ADMINISTRATION – The ability to understand clearly the immediate and long range goals of a particular unit of the Body of Christ and to devise and execute effective plans for the accomplishment of those goals.

Luke 14: 28-30
Acts 6: 1-7
1 Corinthians 12: 28

F. DISCERNMENT – The ability to determine with assurance whether certain behavior purported to be of God is in reality diving, human or satanic.

Matthew 16: 21-21
Acts 5: 1-11
Acts 16: 16-18
1 Corinthians 12: 10
1 John 4: 1-6

G. FAITH – The ability to trust with extraordinary confidence the will and purpose of God in every situation, and to model this conviction for others.

Acts 11: 22-24
1 Corinthians 12:9
Hebrews 11
Romans 4: 18-21

H. VOLUNTARY POVERTY – The ability to renounce material comfort and luxury and adopt a personal life-style equivalent to those living at the poverty level in a given society in order to serve God more effectively.

1 Corinthians 13: 1-3
Acts 2: 44-45
Acts 4: 34-37
11 Corinthians 6: 10
11 Corinthians 8: 9

I. TONGUES – The ability (a) to speak a divinely-anointed message of God to his people in a language one has never learned for the purpose of building up the Body and/or (b) to speak to God in a language unknown to the speaker.

Mark 16: 17
Acts 2: 1-13
Acts 10: 44-46
1 Corinthians 12: 10, 28
1 Corinthians 14: 13-19

J. MIRACLES – The ability to serve as a human intermediary through whom it pleases God to perform powerful acts that are perceived by observers to have altered the ordinary course of nature.

Acts 9: 36-42
Acts 19: 11-20
Acts 20: 7-12
Romans 15: 18-19
1 Corinthians 12: 10, 28

K. INTERCESSION – The ability to pray for extended periods of time on a regular basis and see frequent and specific answers to prayer, to a degree much greater than that which is experienced by most Christians.

Luke 22: 41-44
Acts 12: 12
Colossians 1: 9-12
Colossians 4: 12-13
1Timothy 2: 1-2
James 5: 14-16

L. HEALING – The ability to serve as a human intermediary through whom God's healing power is applied to another person's physical, emotional, or spiritual need.

Acts 3: 1-10
Acts 5: 12-16
Acts 9: 32-35
Acts 28: 7-10
1 Corinthians 12: 9, 28

M. GIVING - The ability to contribute material resources to the work of the Lord with liberality and cheerfulness.

Mark 12: 41-44
Romans 12: 8
11 Corinthians 8: 1-7
11 Corinthians 9: 2-8

N. MERCY – The ability to feel genuine empathy and compassion for individuals who suffer distressing physical, mental or emotional problems, and to translate that compassion into cheerfully-done deeds which reflect Christ's love and alleviate the sufferings.

Matthew 20: 29-34
Mark 9: 41

Luke 10: 33-35
Acts 16: 33-34

O. WISDOM – The ability to apply spiritual truth to a specific issue in an especially relevant fashion, and to make proper choices in difficult situations, based on Spirit guided insight.

Acts 6: 3, 10
1 Corinthians 2: 1-13
1 Corinthians 12: 8
James 1: 5
11 Peter 3: 15

P. KNOWLEDGE – The ability to discover, accumulate, analyze and clarify information which is pertinent to the growth and well-being of the Body.

Acts 5: 1-11
1 Corinthians 12: 8
11 Corinthians 11: 6
Colossians 2: 2-3

Q. EXHORTATION – The ability to minister words of encouragement, consolation, comfort and motivation from God's Word to help others to be healed and whole.

Acts 14: 22
Romans 12: 8
1Timothy 4: 13
Hebrews 10: 24-25

R. TEACHING – The ability to employ a systemic logical approach to biblical study and to communicate information relevant to the health and ministry of the Body and its members in such a way that others will learn enables many to grow toward spiritual maturity.

Acts 18: 24-28
Acts 20: 20-21
1 Corinthians 12: 28
Ephesians 4: 11-14

S. PASTORING – The ability to assume a long-term personal responsibility for the spiritual welfare of a group of believers.

John 10: 1-18
Ephesians 4: 11-14
1Timothy 3: 1-7
1 Peter 5: 1-3

T. INTERPRETATION – The ability to interpret messages spoken in tongues into the language of the listeners, so that the worshipping body can be built up.

1 Corinthians 12: 10, 30
1 Corinthians 14: 13
1 Corinthians 14: 26-28

U. MISSIONARY – The ability to minister with whatever other spiritual gifts one has in a second culture.

Acts 8: 4
Acts 13: 2-3
Acts 22: 21
Romans 10: 15
1 Corinthians 9: 19-23

V. PROPHECY – The ability to proclaim the Word of God with divine anointing, which brings conviction to the hearers so they recognize that it is truly the Word of God and they must do something about it.

1 Corinthians 12: 10, 28
Ephesians 4: 11-14
Romans 12: 16
Luke 7: 26
Acts 15: 32
Acts 21: 9-11

W. EVANGELISM – The ability to share the gospel with unbelievers in such a way that men and women become Jesus' disciples and responsible members of the Body of Christ.

Acts 8: 5-6
Acts 8: 26-40
Acts 14: 21
Acts 21: 8
Ephesians 4: 11-14
11 Timothy 4: 5

X. CELIBACY – The ability to remain single and enjoy it; to be unmarried and not suffer undue sexual temptations.

Matthew 19: 10-12
1 Corinthians 7: 7, 8

Pre/Post Survey Questions for Spiritual Gifts Assessment

All questions should be answered according to the following scale:

Very knowledgeable = VK Somewhat Knowledgeable = SK

Knowledgeable = K Little Knowledge = LK

No Knowledge = NK

1. Do you know the purpose of a spiritual gifts assessment?

   VK SK K LK NK

2. Does your church use spiritual gifts to select ministry leaders?

   VK SK K LK NK

3. Are spiritual gifts used in new member orientations?

   VK SK K LK NK

4. Do ministry areas have spiritual gift indicators to attract members?

   VK SK K LK NK

5. Do you know your primary spiritual gifts?

   VK SK K LK NK

6. Do you know your secondary spiritual gifts?

   VK SK K LK NK

7. Are spiritual gifts necessary?

   VK SK K LK NK

8. Can spiritual gifts increase your ministry participation among members?

   VK SK K LK NK

9. Are their any ministry groups using spiritual gifts?

   VK SK K LK NK

10. What churches are you aware of that use spiritual gifts in its ministries?

    VK SK K LK NK

Faith Formation Process

Definition of Faith Formation

Faith formation is the process of teaching faith aimed at deepening people's contact with Jesus Christ via educational and enrichment opportunities. Designed to touch the intellect as well as the heart, these programs help people live and experience a more Christ-centered life.

Definition of Servant Leadership

While the idea of servant leadership goes back at least two thousand years, the modern servant leadership movement was launched by Robert K. Greenleaf in 1970 with the publication of his classic essay, *The Servant as Leader*. It was in that essay that he coined the words "servant-leader" and "servant leadership." Greenleaf defined the servant-leader as follows:

> The servant-leader *is* servant first... It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is *leader* first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions...The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature.
>
> The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best

> test, and difficult to administer, is: Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?

Greenleaf said, "The servant-leader is servant first." By that he meant that that the desire to serve, the "servant's heart," is a fundamental characteristic of a servant-leader. It is not about being servile; it is about wanting to help others. It is about identifying and meeting the needs of colleagues, customers, and communities.

Robert Greenleaf's concept of the servant-leader was stimulated by his reading of *Journey to the East* by Herman Hesse. It is the story of a group of travelers who were served by Leo, who did their menial chores and lifted them with his spirit and song. All went well until Leo disappeared one day. The travelers fell into disarray and could go no farther. The journey was over. Years later, one of the travelers saw Leo again—as the revered head of the Order that sponsored the journey. Leo, who had been their servant, was the titular head of the Order, a great and noble leader. In *The Servant as Leader*, Greenleaf said:

> ...this story clearly says—*the great leader is seen as servant first*, and that simple fact is the key to his greatness. Leo was actually the leader all of the time, but he was servant first because that was what he was, *deep down inside*. Leadership was bestowed upon a man who was by nature a servant. It was something given, or assumed, that could be taken away. His servant nature was the real man, not bestowed, not assumed, and not to be taken away. He was servant first.
>
> If there is a single characteristic of the servant-leader that stands out in Greenleaf's essay, it is the *desire to serve*. A walk through *The Servant as Leader* provides a fairly long list of additional characteristics that Greenleaf considered important. They include listening and understanding; acceptance and empathy; foresight; awareness and perception; persuasion; conceptualization; self-healing; and rebuilding community. Greenleaf describes servant-leaders as people who initiate action, are goal-oriented, are dreamers of great dreams, are good communicators, are able to withdraw and re-orient themselves, and are dependable, trusted, creative, intuitive, and situational.

Scholars are identifying characteristics of servant leadership in order to develop and test theories about the impact of servant leadership. For example, Robert C. Liden and his colleagues identified nine dimensions of servant leadership that they used in their research: emotional healing, creating value for the community, conceptual skills, empowering, helping subordinates grow and succeed, putting subordinates first, behaving ethically, relationships, and servanthood. Dirk van Dierendonck reviewed the scholarly literature and identified six key characteristics of servant-leader behavior: empowering and developing people, humility, authenticity, interpersonal acceptance, providing direction, and stewardship.

Greenleaf described a philosophy, not a theory. However, based on the views of a number of scholars, the elements that are most unique to servant leadership compared with other theories are:

1. The moral component, not only in terms of the personal morality and integrity of the servant-leader, but also in terms of the way in which a servant-leader encourages enhanced moral reasoning among his or her followers, who can therefore test the moral basis of the servant-leader's visions and organizational goals.

2. The focus on serving followers for their own good, not just the good of the organization, and forming long-term relationships with followers, encouraging their growth and development so that over time they may reach their fullest potential.

3. Concern with the success of all stakeholders, broadly defined—employees, customers, business partners, communities, and society as a whole—including those who are the least privileged.

4. Self-reflection, as a counter to the leader's hubris

A. Break your group into several tables for discussion (3 minimum). Each discussion group should be for a maximum of 15 minutes.

B. Have someone record the answers from each table.

C. Have members from each table change tables and began the process again recording the results.

D. Compile the total results and allow the groups to have a general discussion about what they discovered.

E. Allow the large group to chart a path forward to take action on what they have discovered.

First Set of Questions

1. Read the definition of Servant Leadership by Robert Greenleaf.
2. What feelings does the article invoke in you?
3. How can the church use the article by Greenleaf to increase ministry participation?
4. What would be the result if the church adopted servant leadership as a method to increase ministry leaders and ministry participation in the life of the church?
5. As a church leader, what action does the definition cause you to take to motivate others to become servant leaders or participate more in the ministries of the church.

Second Set of Questions

1. As a leader, what motivates you to serve God by serving your church? What role does your faith play in this decision?
2. How important is it for you to mentor new leaders in the church? How does the Great Commission influence your decision?
3. Does your current ministry structure assist or detract from members becoming excited about being involved in ministry?

4. What can/should be done to increase the number of members participating in the ministries of the church?

5. What are the perceived challenges to increasing member participation in the ministries of the church? What can be done to over come them.

The Gift Based Ministry

A. Workshop using The Gift Based Ministry Power Point

B. Administer Pre/Post Test Questionnaire from Workshop

C. Identify the differences in the Pre/Post Test Results

D. Draw Conclusions based on your analysis

E. Write up your conclusions either in narrative form or after each question.

Key:

Strongly Agree **Agree** **Neutral** **Disagree** **Strongly Disagree**

Questions from the Power Point:

1. The definition of a gift based ministry changed your understanding of doing ministry.

2. Church's are guilty of using the wrong model to attract ministry workers.

3. In a Gift Based Ministry People have a need to serve the Kingdom of God.

4. There must be a clear link between God's kingdom and the work being performed.

5. A Gift Based Ministry is based primarily on spiritual gifts.

6. There is a difference between spiritual gifts and fruit of the spirit.

7. While gifts and talents appear to be the same, they are vastly different.

8. Spiritual gifts glorify God while human talents provide for personal needs.

9. Spiritual gifts are to function in unity, diversity and harmony.
10. It is important to equip members of the church to use their gifts effectively.
11. Since we all have at least one gift, we can use that gift effectively in any ministry.
12. Each ministry should determine the appropriate gifts set required for attracting members to serve.
13. When gifts and ministry opportunities are out of balance, it can create a reduction in ministry satisfaction and productivity.
14. Too often, members are in positions that do not match their spiritual gift(s).
15. When a member desires to serve overshadow their giftedness to serve, it limits the opportunity for other members to join that ministry.

Implementation

The implementation of the project utilized a mixed-method approach with Bible teaching, workshops and a pre-post test survey to determine if greater levels of participation in church ministry and community service could be realized. The hypothesis that guided this work was: If lay members of the church embrace principles of faith formation through Christian education, increased levels of ministry participation would be realized.

Over a period of six weeks, twenty-five participants were engaged in an intense process that identified their understanding of faith formation, increased their awareness of the necessity of faith formation, and encouraged them to recommit to a life of service in the Holman United Methodist Church. The project presented several challenges to the participant's historical understanding of ministry; many of the participants were resistant to new information and others seemed to want to try anything that would lead to a

revitalization of the spiritual health of the congregation as a whole. The following is a narrative analysis of the projects findings.

Spiritual Gifts

The spiritual gift assessment was administered using a pre-test and posttest. The underlying reason for the pre-test and posttest evaluation was to determine the level of knowledge each participant had on the subject of spiritual formation. Prior to administering the pre-test, participants were asked to list what they believed to be their top three to five spiritual gifts. After the spiritual gifts assessment was administered and scored, the results were given to each participant to see how their perceived understanding of their gifts reconciled with the assessment.

Of the twenty-five participants, 100% identified at least one gift prior to taking the assessment. Sixty percent of the participants identified at least two gifts and 30% identified more than three gifts. No participant identified 100% of their perceived gifts based on the assessment. The initial step toward understanding spiritual gifts was encouraging because each participant was able to identify a gift that reconciled to the spiritual gifts assessment.

The next step involved identifying if the participants actually used their perceived and identified spiritual gifts in the work of ministry at Holman UMC. Surprisingly, only 20% of the participants were engaged in ministry that matched their giftedness for ministry. While this percentage was surprising for the participants, it is a normative reality in most congregations. This is one of the central reasons for ministry lethargy and a lack of participation in the various ministries of the church. When members serve in

ministries that do not match their giftedness, burnout, lack of zeal and mediocre performance is the result, making it difficult to sustain ministry and attract new volunteers.

After the first two processes resulting from the spiritual gifts pre-test, the participants were engaged in a study of the various spiritual gifts identified from the spiritual gifts assessment. Learning the meaning and value of spiritual gifts served to increase the participant's knowledge of gifts and where they work best in the life of the church. Finally, the participants worked together to identify the ministries of the church and match them with the appropriate spiritual gifts that would be best in serving in that ministry area.

A posttest was given to the participants after they had time to process the definitions of each spiritual gift and match them with the ministries of the church. The posttest revealed that 80% of the participants were more knowledgeable of their spiritual gifts; an increase of over 60%.

The posttest also identified the importance of members of the church working in their area(s) of giftedness and how this would lead to greater participation among members and a greater opportunity for ministries to prosper. The participants requested that every church ministry be described to include 1) the spiritual gift(s) best suited to perform the ministry; 2) the amount of time needed to perform the ministry; and 3) the number of people needed to maximize the potential of ministry success.

Faith Formation Process

The faith formation process of teaching faith aimed at deepening people's contact with Jesus Christ via educational and enrichment opportunities took the form of small discussion groups. The participants were divided into three teams of eight, eight, and nine participants respectively. Each small group was given two lists of questions to reflect upon and provide a composite response based on Robert Greenleaf's article on "Servant Leadership."

The first list of questions were to solicit an understanding of the article and to get the participants to begin thinking about the nature of servant leadership and what effects servant leadership would have on ministry growth and involvement.

The groups responses varied, however, each group provided meaningful insight into its growth and comprehension of servant leadership. Below are some of the responses to the first set of questions.

- Servant leadership is a new understanding for us
- Servant leadership will force the church to make some very difficult changes in the way we approach ministry
- Servant leader may not be accepted in our church because we are accustomed to doing things the way we always do them
- We need to get on board with servant leadership because it levels the playing field and treat all persons as servants of God
- It will open up ministries so that more people will feel comfortable using their gifts to the glory of God.

The second set of questions compelled the participant groups to design a path forward to enable the church to maximize their potential to do ministry using the theology of servant leadership. Because this set of questions demanded a plan of action,

more time was given to each group to formulate their responses. Below are some of the responses from the three groups.

- In order to implement servant leadership in the church would require baby steps. A lot of teaching and modeling would be required for it to be successful at Holman
- Servant leadership would increase ministry participation by allowing room for everyone to serve as a reasonable response to the goodness of God
- The pastor and church leaders must provide leadership and buy-in in order for this process to work and be successful

- We would have to change the church's understanding of leadership and redefine volunteerism for this to work. We definitely would have to ensure current leaders they will not lose their positions by establishing servant leadership in the church.

The groups were excited about the possibilities of transforming the church's understanding of how to do ministry and increase ministry participation. The participants were determined to stay the course and make a difference for the future of the vitality and sustainability of membership and ministry growth in the church.

Gift Based Ministry

The gift based ministry process challenged the participants to see the church in different ways. The goal of the gift based ministry would accomplish the same awareness of the spiritual gifts pre-test assessment in that the entire congregation would work to establish ministries based on spiritual gifts and engage in ministries that have perceived power and are popular.

The participants were taught the gift based ministry process through the use of a PowerPoint presentation. After the PowerPoint presentation, the participants were allowed to ask clarifying questions and give feedback. Once all questions and feedback

was concluded they were given a second pre-posttest to evaluate their knowledge and growth.

From the pre-test, 50% of the participants strongly agreed to the statements, 30% agreed, and 20% were neutral. None of the participants disagreed or strongly disagreed. From this assessment, it was determined that the overall process of faith formation was successful in changing the attitudes of the participants toward effective ministry development.

After the results of the pre-test were tabulated, the participants entered into a time of discernment and discussion to further their understanding and applicability of using the gift based ministry in the life of the church. After the discussion had concluded, the posttest was administered the next week. The results of the posttest increased the percentage of participants strongly agreeing and agreeing. The reason for the change in scoring was based on the development of a plan of action for implementation of the process in the life of the church. When the participants devised a plan for the process to be implemented in the church with pastoral support, their attitudes changed about the possibility of the gift based ministry being successful in the church.

The posttest revealed 70% strongly agreed and 30% agreed that the gifts based ministry could be implemented in the life of the church over time and that it would greatly improve the vitality of ministry and ministry participation as a whole.

Summary of Learning

Holman UMC is a proud church with a rich history and heritage of serving the needs of the people within the community. The church has been looked upon throughout

the United Methodist Church as one of the pillar congregations in the denomination generally and among African American churches specifically.

The most significant learning gleaned from this project was the ease in which vital congregations can fall into a slump and plateau based on its historical success and notoriety. A trend analysis of the Holman congregation based on key indicators such as new member growth, worship attendance, baptisms, new ministry development, and financial growth indicated slow and steady decline in each of these indictors. Because the decline was slow and consistent, recognizing it was difficult, especially since there were no stark visible signs of decay. Worship was strong, giving met congregational needs and ministry continued to take place. What was not happening was new life and new growth. The church's retention rate of new members was low but not acted upon. This project was birthed out of a need to find new life and new opportunities to serve.

Challenging the congregation to explore new methods of congregational vitality opened the eyes of those who participated, especially the administrative staff who monitor the growth of the church regularly. Knowing that change is necessary and finding a path forward to implement change is critical to the sustainability of any congregation.

A query of new and existing members who were not active in ministry indicated that existing ministry members were not hospitable and welcoming of new people and new ideas. This led over time to a cessation of persons willing to get involved in anything beyond Sunday morning worship, a problem this project has identified and is on the road to eradicating.

Ongoing evaluation of ministry and new member retention and development is necessary to ensure the forward progress of the church well into the future. When these areas are attended to, an abrupt stop to the revolving door and members slipping through the cracks will take place. The church over time can emerge once again as the flagship church it once was.

The goal of this project is to create ongoing processes that evaluate, refine, and refocus ministries within the life of the church so that every member finds a place to serve and belong. This is the key to membership growth and a vibrant and vital congregation.

Conclusion

The journey toward faith formation and spiritual maturity individually and congregationally has been well worth the effort. Building the kingdom of God and making disciples of Jesus Christ for the transformation of the world has been the mission of the United Methodist Church for many years. However, denominational affiliation and congregational recognition is no guarantee for future ministry success. The church has to constantly make disciples and provide meaningful places for them to grow and serve in the church are critical.

This project was transformational for both my congregation and me. The challenges toward earning the doctor of ministry degree has not been without a struggle and renewed faith in God. Learning how to collaborate, be transparent, and constantly grow has been an invaluable experience for me. I have learned that growth has no age limit, especially when it comes to the body of Christ. Unlike the corporate world where

people reach an age of retirement, the church is not so. The church is a journey of both personal and corporate responsibility. We stop growing when we stop learning and when we stop learning we stop being the church. God has been clear throughout scripture that leaning and depending on Him is necessary for salvation. The church must develop systems and processes that compel members to press their way forward, knowing that we have not attainted salvation yet, but we must be faithful on the journey until God calls us home. Faith formation is the process of teaching faith aimed at deepening people's contact with Jesus Christ via educational and enrichment opportunities. Designed to touch the intellect as well as the heart, these programs help people live and experience a more Christ-centered life.

BIBLIOGRAPHY

Adult Faith Formation. Accessed October 9, 2014, http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/adult-faith-formation/.

African American Registry. "The Black Church: A Brief History." Accessed October 12, 2014, http://www.aaregistry.org/historic_events/view/black-church-brief-history.

Ammerman, Nancy T., Jackson W. Carroll, Carl S. Dudley and William McKinney, eds. *Studying Congregations: A New Handbook.* Nashville, TN: Abingdon Press, 1998.

Ayling, Stanley. *John Wesley*. New York, NY: William Collins Publishing, Inc., 1979.

Barna, George. *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ*. Colorado Springs, CO: WaterBrook Press, 2001.

BJU Press. "Defining Christian Education." Christ-centered Resources for Education, Edification and Evangelism. Accessed October 9, 2014, https://www.bjupress.com/resources/articles/t2t/defining-christian-education.php.

Blomberg, Craig L. "Matthew." *The New American Commentary,* Vol. 22. Nashville, TN: Broadman & Holman Publishers, 1992.

Bonhoeffer, Dietrich. *The Cost of Discipleship*. New York, NY: Touchstone, 1995.

Borgen, Ole E. *John Wesley on the Sacraments.* Zurich, UK: Publishing House of the United Methodist Church, 1972.

Briles, Rodney Michael. "A Model To Recruit And Implement Volunteers To Serve And Create A Culture of Biblical Servanthood In The Church." Lynchburg, VA: Doctor of Ministry Thesis 2012.

Burns, Rita J. *Old Testament Message: A Biblical Theological Commentary.* Wilmington, DE: Michael Glazier, Inc., 1983.

Buttrick, George Arthur. *The Interpreter's Bible*. Nashville, TN: Abingdon Press, 1980.

Carter, Charles W., ed. *A Contemporary Wesleyan Theology*. Vol. 2. Grand Rapids, MI: Francis Asbury Press, 1983.

Childs, Brevard S. *The Book of Exodus: A Critical, Theological Commentary* Philadelphia, PA: The Westminster Press, 1974.

Clapper, Gregory S. *The Renewal of the Heart Is the Mission of the Church: Wesley's Heart Religion in the Twenty-First Century*. Eugene, OR: Cascade Books, 2010.

Clements, Ronald E. *The Cambridge Bible Commentary: Exodus*. London, UK: Cambridge University Press, 1972.

Cloud, Henry and John Townsend. *How People Grow: What the Bible Reveals About Personal Growth*. Grand Rapids, MI: Zondervan, 2001.

Cole, R. Denis. *Numbers: The New American Commentary*, Vol. 3B. Nashville, TN: Broadman &Holman Publishers, 2000.

Colvin Alex D., and Darron D. Garner, "Social Work And The African American Church: Using A Collaborative Approach To Address Service Delivery." Accessed October 9, 2014, http://www.nacsw. org/ Publications /Proceedings2010/ColvinA SocialWork.pdf.

Cranton, Patricia. *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults*. San Francisco, CA: Jossey-Bass, 1996.

Cress, James A. *Common Sense Ministry Multiplied*. Nampa, ID: Pacific Press Publishing Association, 2010.

Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Thousand Oaks, CA: Sage Publications, Inc., 2009.

Dederen, Raoul, ed. *Handbook of Seventh-Day Adventist Theology*. Edited by George W. Reid, Hagerstown, PA: Review and Herald Publishing Association, 2000.

Diop, Ganoune. *Make Disciples: The Art of Moving Beyond Conversion to a Passion for Christ*. Huntsville, TN: Oakwood College Press, 2010.

Dunavant, Del. *From Membership to Discipleship: A Practical Guide to Equipping Members for Ministry*. Lincoln, NE: AdventSource, 2006.

Elleingsen, Mark. *Reclaiming Our Root: An Inclusive Introduction to Church History* vol. 2. Harrisburg, VA: Trinity Press International, 1999.

Elwell, Walter A. *Evangelical Dictionary of Theology,* 2nd Ed. Grand Rapids, MI: Baker Academic, 2001.

Enns, Peter. *Exodus: The NIV Application Commentary*. Grand Rapids, MI: Zondervan Publishing House, 2000.

Frank, Thomas Edward. *Polity, Practice, and the Mission of the United Methodist Church.* Nashville, TN: Abingdon Press, 1997.

Fretheim, Terence E. *Exodus Interpretation: A Bible Commentary for Teaching and Preaching.* Louisville. KY: John Knox Press, 1991.

Gill, Frederic C. *Selected Letters of John Wesley.* New York, NY: The Philosophical Library, Inc., 1956.

Grahn,Thorsten. "Jesus the Role Model for Christian Leaders." Christian Leadership, Accessed October 3, 2014, http://christian-leadership.org/jesus-the-role-model-for-christian-leaders/.

Guinness, Os. *The Call: Finding and Fulfilling the Central Purpose of Your Life.* Nashville, TN: Thomas Nelson, 2003.

Harrington, Daniel J. *The Gospel of Matthew*. Collegeville, MD: Liturgical Press, 1991.

Hawkins, Thomas R. *Cultivating Christian Community*. Nashville, TN: Discipleship Resources, 2001.

Heath, Gordon L. *Doing Church History: A User-Friendly Introduction to Researching the History of Christianity*. Toronto, Canada: Clements Publishing, 2008.

Hendel, Kurt K. "No Salvation Outside the Church in Light of Luther's Dialectic of the Hidden and Revealed God." *Currents in Theology and Mission*, (2008).

Henderson, D. Michael. *A Model for Making Disciples: John Wesley's Class Meeting.* Nappanee: Francis Asbury Press of Evangel Publishing House, 1997.

Johnson, Bob. *You Can Witness, (Yes-Even You)*. Lincoln, NE: Advent Source, 1995.

Jones, Scott J. *The Evangelistic Love of God & Neighbor: A Theology of Witness & Discipleship*. Nashville, TN: Abingdon Press, 2003.

Jr., Conley H. Hughes. "A Discipleship Mentor Ministry as a Model for Retention." Gordon-Conwell Theological Seminary, 2002.

Kidder, S. Joseph. *The Big Four: Secrets to a Thriving Church Family*. Hagerstown, PA: Review and Herald Publishing Association, 2011.

Knowledge Commentary: An Exposition of the Scriptures. Wheaton, IL: Victor Books, 1985. Logos Bible.

Logan, Robert E. and Sherilyn Carlton. *Coaching 101.* St. Charles, IL: ChurchSmart Resources, 2003.

Macchia, Stephen A. *Becoming a Healthy Disciple: Ten Traits of a Vital Christian.* Grand Rapids, MI: Baker Books, 2004.

Malphurs, Aubrey. *Strategic Disciple Making: A Practical Tool for Successful Ministry.* Grand Rapids: Baker Books, 2009.

Matthaei, Sondra Higgins. *Making Disciple: Faith Formation in the Wesleyan Tradition* Nashville, TN: Abingdon Press, 2000.

Maxwell, John C. *Developing the Leaders around You.* Nashville, TN: Thomas Nelson, 1995.

Maxwell, John C. *The 21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow.* Nashville, TN: Thomas Nelson, 1999.

McBride, Neal F. *How to Have Great Small-Group Meetings.* Colorado Springs, CO: NAVPRESS, 1997.

McCallun, Dennis and Jessica Lowery. *Organic Disciplemaking.* Houston, TX: Touch Publications, 2006.

McIntosh, Gary and Glen Martin. *Finding Them, Keeping Them: Effective Strategies for Evangelism and Assimilation in the Local Church.* Nashville, TN: B & H Publishing Group, 1992.

Miller, William R. and Kathleen A. Jackson. *Practical Psychology for Pastors.* Eugene, OR: Wipf & Stock Publishers, 2010.

Moore, Ralph. *Making Disciples: Developing Lifelong Followers of Jesus.* Ventura, CA: Regal, 2012.

Morley, Patrick. *No Man Left Behind: How to Build and Sustain a Thriving, Disciple-Making Ministry for Every Man of Your Church.* Chicago, IL: Moody Publishers, 2006.

Munroe, Myles. *Understanding Your Potential: Discovering the Hidden You.* Shippensburg, PA: Destiny Image Publishers, 2002.

O'Brien, Peter Thomas. *The Letter to the Ephesians,* The Pillar New Testament Commentary. Grand Rapids, MI: W.B. Eerdmans Publishing Co., 1999. Logos Bible.

Oden, Thomas C. *John Wesley's Scriptural Christianity* Grand Rapids, MI: Zondervan Publishing House, 1994.

Ogden, Greg. *Unfinished Business: Returning the Ministry to the People of God.* Grand Rapids, MI: Zondervan, 2003.

Rainer, Tom S. *Simple Church: Returning to God's Process for Making Disciples.* Nashville, TN: B&H Publishing Group, 2006.

Richards, Larry, and Lawrence O. Richards. *The Teacher's Commentary.* Wheaton, IL: Victor Books, 1987. Logos Bible.

Ruth, Lester, ed. *Early Methodist Life and Spirituality: A Reader.* Nashville, TN: Kingswood Books, 2005.

Samaan, Philip G. *Christ's Way of Making Disciples.* Hagerstown, PA: Review and Herald Publishing Association, 1999.

Samaan, Philip G. *Christ's Method Alone.* Hagerstown, PA: Review and Herald Publishing Association, 2012.

Sider, Ronald J. *Good News and Good Works: A Theology of the Whole Gospel.* Grand Rapids, MI: Baker Books, 1983.

Smither, Edward. ""To Emulate and Imitate: Possidius' Life of Augustine as a Fifth Century Century Discipleship Tool." *Southwestern Journal of Theology,* (2008).

Solis, Dan. "Discipleship: Adult Sabbath School Bible Study Guide." In *Sabbath School Personal Ministries*, edited by Seventh-day Adventist Church. Nampa, ID: Pacific Press Publishing Association, 2014.

Speidel, Royal. *Evangelism in the Small Membership Church.* Nashville, TN: Abingdon Press, 2007.

Sr., Donald Earl Bryant. "Retaining and Engaging Members in the Life of the Congregation." DMin Project, United Theological Seminary, 2007.

Stuart, Douglas K. *Exodus: The New American Commentary.* Vol. 2 Nashville, TN: Broadman &Holman Publishers, 2006.

Sugden, Edward H. *John Wesley's Fifty-Three Sermons.* Nashville, TN: Abingdon Press, 1983.

Tidwell, Charles. *Church Administration: Effective Leadership for Ministry.* Nashville, TN: B&H Publishing Group, 1985. Logos Bible.

Thayer, Jane. "Teaching for Discipleship: Strategies for Transformational Learning." Google Books, 2009.

Thomas, Owen C. and Ellen K. Wondra. *Introduction to Theology*. Third ed. Harrisburg, PA: Morehouse Publishing, 2002.

Thomas, Terry. *Becoming a Fruit-Bearing Disciple*. Raleigh, NC: Voice of Rehoboth Publishing, 2005.

Thorp, Karen Lee. *How to Ask Great Questions: Guide Your Group to Discovery with These Proven Techniques*. Colorado Springs, CO: NavPress, 1998.

Tuell, Jack M. *The Organization of the United Methodist Church.* Nashville, TN: Abingdon Press, 1997.

UMC.org, "Christian Education, What's That." Accessed October 11, 2014, http://www.umc.org/resources/christian-education-whats-that.

Vickers, Jason E. *Minding the Good Ground: A Theology for Church Renewal*. Waco, TX: Baylor University Press, 2011.

Walvoord, John F., and Roy B. Zuck. Dallas Theological Seminary. *The Bible* UMC.org, "Christian Education, What's That." Accessed October 11, 2014, http://www.umc.org/resources/christian-education-whats-that.

White, Ellen G. *Christian Service*. Hagerstown, PA: Review and Herald Publishing Association, 1985.

Wiersbe, Warren W. *Wiersbe's Expository Outlines on the Old Testament.* Wheaton, IL: Victor Books, 1993. Logos Bible.

Willette, Dorothy, Bible History Daily, "Nehemiah: The Man Behind the Wall." Accessed August 9, 2014, http://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/people-in-the-bible/nehemiah%E2%80%93the-man-behind-the-wall/.

Wilson, Marlene. *How to Mobilize Church Volunteers*. Minneapolis, MN: Augsburg Publishing House, 1983.

Wright, H. Norman. "Theology as the Basis for Christian Education," Accessed October 9, 2014, http://www.galaxie.com/article/bsac128-510-06.

Young, Howard. Spiritual Enrichment, "Rediscovering Servant Leadership," Accessed October 3, 2014, http://enrichmentjournal.ag.org /200202/200202_032 _serv_ leader.cfm.